

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, MARCH, 25, 1880.

[No. 18.]

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# Dominion Churchman.

THURSDAY, MARCH 25, 1880.

## MISTAKES OF SUBSCRIBERS.

SOME of our subscribers do not appear to understand what is meant by the words "strictly in advance;" as they send on their one dollar some months after it becomes due—which they say is to pay for one year's subscription—whereas, in this case, it really pays for only six months. When this occurs, credit will only be given for a six months' subscription.

An apology is not sufficient compensation for the neglect of payment.

At the time we made our announcement of the reduction in price, we stated very distinctly:—"If not paid strictly in advance, the price will be two dollars a year; and in no instance will this rule be departed from."

Subscribers can easily see when their subscription falls due by looking at the address label on paper.

It is understood that the Rev. Geo. E. Moule, son of the late Vicar of Fordington will be consecrated to the Bishopric of Northern China.

A memorial tomb has just been erected to Dean Hook in Chichester Cathedral, from a design by the late Sir Gilbert Scott. The slab is incised with a figure of the late Dean. The five panels represent St. Augustine, Archbishop Lanfranc, Anselm, Cranmer, and Laud.

The Archbishop of Canterbury presided on the 25th, at a meeting at Lambeth Palace, for the furtherance of the Reformation movement in the Armenian Church. Archbishop Mighenditch, of Aintab, in Asia Minor, was present, and gave an interesting account of the Armenian Church and its present working. He had been approached by Congregationalist Missionaries from Armenia, but did not like their system. Meeting with a translation of the English Prayer Book, he found he could heartily subscribe to the Anglican system; and he is now in Communion with the Church of England, with permission from the Archbishop of Canterbury and the other English Bishops to officiate in the Churches of England.

Bishop Ollivant, of Llandaff, aged eighty-two, is the oldest Bishop of the Church in Great Britain; the youngest is Bishop Hill, of Sodor and Man, aged forty-four. The oldest prelate of the Irish Church is Dr. Darley, Bishop of Kilman, aged eighty; the youngest is Dr. Gregg, Bishop of Cork, aged forty-six. The oldest Bishop of the Church in Scotland is Bishop Eden, of Moray and Ross (Primate) aged seventy-six; the youngest is Dr. Mackarness, of Argyll and the Isles, aged fifty-seven.

Urfah, believed to be situated on the site of "Urf of the Chaldees," has been partially destroyed by fire. Being on the route between Aleppo and Kurdistan, it has long been a place of much commercial importance. The town was large and well built, with a wall about seven miles in circumference. It had forty of fifty thousand inhabitants, a magnificent mosque, and several schools for instructing young men in law and theology.

Sir Moses Montefiore, the celebrated Israelite, now in his ninety-sixth year, was recently presented by the parish of St. Luke's, Ramsgate, with a handsomely bound volume of the New Testament, in Hebrew and English, as a recognition of his extensive charity to the poor of Ramsgate and its neighbourhood.

According to the report of the Bishop of Tuam, that Diocese has been increased by the addition of 2411 converts, mainly from the Romanists, during the last three years. In one district where there were only two clergymen some time ago, there are now eighteen, and eight new Churches have been built.

The Dean and Chapel of St. Paul's have been most successful in their endeavour to get the Cathedral reorganized as a regular place for mid-day service during Lent. The services are simple. After a collect, the Officiant for the day gives an address, which is immediately followed by the Litany. The entire service is confined within thirty minutes. Each preacher takes a series of consecutive days, in order to work out his subject. The Bishop of Bedford preached on Ash Wednesday, and the two days following, on Faith, Hope, and Charity, in their relations with true penitence.

Mr. H. J. Van Dyke, Presbyterian Minister of Brooklyn, writing to the New York *Evangelist* says he is thankful for the temporary barrier which the return of Lent sets up against the tide of worldliness, for the opportunity it presents to bring our Churches for a time under the steady influence of the Gospel, and to press home the claims of Christ's kingdom upon the careless and impenitent. The editor agrees also that the season of Lent, as observed by the Church, is a breakwater against the tide of worldliness that is coming in like a flood.

Dr. Wordsworth, Bishop of Lincoln, when Canon of Westminster, with Lord Hatherly, raised £60,000 for a Westminster spiritual aid fund, the interest of which pays for Westminster curates and other agencies.

The Government has appointed Mr. James Mackonochie to the Recordship of the city of Winchester, vacant by the decease of the late Dr. A. J. Stephens.

The Bishops of Exeter and Worcester were re-elected Vice-Presidents of the Society for the Propagation of the Gospel, at the recent annual meeting, after some discussion, without a division.

Much delight is experienced in Bucharest in consequence of the recognition of Roumania as independent by England, France, Germany, and Belgium.

The capture of an English officer near Salonica by brigands, has caused a great sensation in Europe.

The attempt to blow up the palace in St. Petersburg, with the Czar and the entire household has created as much detestation in France as in the

other parts of Europe. Men of all ranks and positions have been active in leaving at the Russian Embassy expressions of their sympathy with the Government, and their abhorrence at such atrocities.

The telegraphic wires have been of enormous service to Ireland in making known her districts, not only in making known the condition of the country in India, Australia, Canada, and other distant places; but also in bringing messages of good will, and effective and negotiable promises of money to a large amount.

A small crater has appeared near Palermo, on the west side of Etna. Numerous shocks of earthquake have been felt in the neighbourhood. The coincidence has been pointed out of a shock of earthquake in Lombardy and Piedmont on the 9th ultimo, with the great activity of Etna on the same day, and an eruption of a volcano in San Domingo.

In Germany there are 3,778 newspapers and other periodicals; in Austria, 1,200; in England, 2,509; in France, 2,000; in Italy, 1,226; in Russia, 500. Altogether there are in Europe, 18,600; in Asia, 388; in Africa, 50; in America, 9,129; and in Australia, 100. In the whole world there are 23,290.

It is stated on authority that neither the Vatican nor the congregation of Propaganda, nor any other authority or organization at Rome has been engaged in any negotiations whatever with the Ritualists or anybody representing them. The whole story is a pure fiction, and is merely one of those canards which the Roman correspondents of the *Standard* and the *Daily Chronicle* are in the habit of serving up, to tempt the appetites of a public, which must by this time have become shy of such provender.

## EASTER DAY.

Oh, Day of days! Shall hearts set free  
No "minstrel rapture" find in Thee?  
Thou art the Sun of other days—  
They shine by giving back Thy rays.

Enthroned in Thy sovereign sphere  
Thou sheddest the light on all the year.  
Sundays by Thee more glorious break,  
An Easter Day in every week:

And week days following in their train  
The fulness of Thy blessing gain,  
Till all, both resting and employ,  
Be one Lord's Day of holy joy.

Thus sang the sweet singer of England's Church, whose silvery tones shall enchant the souls of men as long as a word shall be known of the English tongue. And this Day of all days in the Christian Year and in the Christian's life should be hallowed and prized with all the faculties of the soul, and with every observance that is calculated to give it impressiveness among us. From the Apostolic age itself it has always been kept as the great Festival of the Christian. Nothing less could have been expected from those who went about preaching "Jesus and the Resurrection," and who observed the first Day of the Week as a continual memorial of that Resurrection, than that they

should have remembered with vivid and joyous devotion the anniversary of their Lord's restoration to them. At the Crucifixion, the Jews and the Roman soldiers represented human nature and human society in that last act of high-handed violence upon the Sacred Person of the Son of Man. And therefore, His Resurrection was not merely a conquest of death; not merely a reversal of humiliation; not merely the leading evidence of His religion, and the crowning proof of His Divinity. It was a triumph over the power that killed Him. It was the conquest over the world. He had conquered it by His doctrine, by His moral excellence, by His death. But at length, on Easter Day, He sealed these various victories, by a new proof of His supremacy: He rose from the dead and became the first fruits of that slept.

"The Lord is risen indeed!" And the fact forms the keystone of the whole fabric of Christianity. Deny the Resurrection, and the Christian system must altogether collapse. But admit the Resurrection—and it is supported by better evidence than almost any other historical fact in the world;—admit it, and it guarantees the absolute truth of Christ's teaching and mission. It leads to the Ascension and the perpetual intercession in Heaven. It is the warrant that He will come to Judgment. And its admission must have a permanent influence upon every thing human. The phases of mere feeling which pass rapidly over the minds of men are like the forms of clouds, beautiful but evanescent. But a fact like that of the Resurrection remains. It is like the glorious sun in the heavens, which though it may be deemed commonplace by a race of barbarians, is the daily study and wonder of the astronomer. It remains through years and ages to claim the vast homage of the mind and heart of man; and while it hallows the things of time, it unveils, it warrants the true glories of eternity.

#### MISSION WORK IN OUR HOME DIOCESES.

MISSIONARY operations are generally understood to have reference to sending the Gospel among the heathen, living in distant parts of the earth. In many articles we have written and admitted to the subject, we have directed especial attention to the Diocese of Algoma as being emphatically the Mission Diocese of the Dominion, or at least that part of it embraced by the Dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, and Huron—a large array, it will be seen, of Church organization, and amply sufficient, it might be supposed, for the purpose of keeping alive, and extending Church work throughout the whole of Algoma.

But there is another application of the term "Mission work," one that is of the greatest importance ever to bear in mind, and one that is so necessary in a new country like this, where very limited provision has been made for the regular ministrations of the Gospel. This branch of Mission work is entirely of a home character, and if charity is to begin at home, matters of duty will also begin at home, although they may not confine themselves there.

Now the question of the progress of the Church in the Dominion is one which cannot be anything but interesting to every Churchman. That the Church is making great and unlooked for progress in every Diocese of the Dominion, is a fact undeniable by any one who knows anything about this country, and is honest enough to acknowledge the truth. That there is a far larger proportionate number of thorough, zealous Churchmen, Church-

men of the Bible and Prayer Book, than there were twenty years ago, is a certain truth. That there are more individuals who merely "lean that way," or who "are nothing else but Churchmen," and therefore claim that they must be Churchmen," we do not pretend to say. And it is here that the fallacy of some arithmetical figuring comes in—when people claim to be Churchmen simply because they are nothing else; and then construct their arguments accordingly.

But much as we may rejoice in the real, substantial, and undeniable progress of the Church, we must express our regret that it does not make even more progress among us. It is certainly making far more proportionate progress in England. It is, we believe, making far more proportionate progress in the United States. And why should Canada be so much behind? It is not because Ritualism is more rife here than in either England or the United States. For as compared with either of these countries, it is difficult to find even the shadow of such a thing in any part of Canada. But the fact cannot be disputed that there is not so much zeal and energy manifested in the Mission work of the Church as there should be. And we especially refer to the Diocese of Toronto; although it may not be exactly the model Diocese of the Dominion. And where lies the fault? For when things do not go on as they ought to do, there must be a fault somewhere. It may be in the half-heartedness of the people; it may be in the incompetency of Mission Boards; it may be in the want of tact in the clergy. There is no question that in the Diocese of Toronto, and probably in other Dioceses also, there are several parishes receiving Mission grants that ought to be self-supporting. This must be a "heavy blow and great discouragement" to the general and real Mission work of the Church; and the Churchmen of such parishes must be highly culpable for damaging the Church's general work by such supineness, such half-heartedness, and such miserable covetousness. Indeed, it may perhaps be suggested that such parishes as these are the greatest drawback to the Church's success that can be imagined. They not only appropriate the funds which belong to other parts of the Lord's vineyard, but they dampen and thereby obstruct the whole of the Church's operations throughout the Diocese of which they form a part. It is the opinion of some people that the Mission Boards are at fault. Others think that the Churchmen in this country do not study their Prayer Books enough to know what the Church really teaches, and so are unable to discriminate between truth and error, as the Church has decided these matters. Others again think the reason why we are not making so much proportionate progress as in England and the United States is because the Church's teaching and the Church's discipline are kept back, from motives of worldly expediency, from fear of the world's dread scorn, or lest the Church's foundations themselves should give way; forgetful of the unassailable Rock on which the Church is built, and of the all-powerful Guardian Who has promised His eternal protection.

We invite correspondence on this subject from all parts of the Dominion, and shall be glad to receive brief communications from clergy and laity in reference to it. We regard it as one of the most important practical subjects that can be discussed.

To CORRESPONDENTS.—A large quantity of Diocesan Intelligence and Correspondence has to be held over from want of space.

#### BOOK NOTICES.

THEOKLESIA: or, the Organization and Perpetuity, Conflicts and Triumphs, of the One Holy Catholic and Apostolic Church. By the Rev. J. P. Labagh. New York: Pott and Amery. Toronto: Rowsell & Hutchison. 2nd ed. 8 vo. cl. pp. xxi. 806. Price, \$1.

The motto of the title page,

Ecclesia Dei, sempiterna, sancta,  
Quia sanguine Christi empta,

appears to have been ever present to the author's mind and to have guided his pen as he drew the picture of the Church constantly exhibiting in the midst of a divided Christendom, that cohesive power which has secured her owners in faith and order unbroken, amidst the contentions which have now and again arisen within her on points of policy or theology. Through Pagan persecutions, Mohammedan apostasy, Papal domination, the rise and antagonism of various denominations, the Church's course is traced down to the present time. The author modestly disclaims to have made any new discoveries on a subject which has been so frequently discussed and so thoroughly canvassed as has that of the primitive organization of the Church. His chief object is to give such a new arrangement of old details as may present the entire subject rather in the light of a continued historical argument than of syllogistic arrangement, and in tracing her ministry to the Apostles, and showing all the links of the chain which connects her present Episcopate with the first Apostleship, he fulfils the condition which Tertullian demanded as necessary to prove a true Church. The chapters on "The Holy Catholic Church compared with the Roman Catholic Church, and the various Protestant denominations," show the deviations of the two latter from primitive Christianity and ecclesiastical belief and rule, and that superstition and infidelity are the antipodes which have been reached by Romanism and ultra Protestantism, going in opposite directions, in adding to or taking from Apostolic faith and order. Unusually full lists are given of the genealogy of the Church in the records of Apostolic succession which are brought down in the case of England to 1862, Ireland 1862, Scotland 1788, and America to 1869. Much valuable information is also given under the head of "The Church in her several" (and in some cases less known) "branches throughout the world."

#### Diocesan Intelligence.

##### FREDERICTON.

FROM OUR OWN CORRESPONDENT.

APPEAL.—The people of Canaan Rapids, New Brunswick, are trying to build a small Church in which to meet for Divine worship. The frame has been got out, and logs are, during the present winter, being hauled to be sawed into boards and shingles. Land has been given for the site, and the men intend doing the main part of the work themselves. It is much wished that the building should be plastered before the next winter, so as to be fit for service. That this may be done a sum of money is required for the purchase of lime, lath, nails, glass, &c., &c. As the Church people are few, and poor in this world's goods, an appeal is made to Churchmen at large to assist in the good work. The smallest pecuniary help will be most gratefully received, as well as anything in the way of furniture and fittings.

Will not some of the Clergy in prosperous parishes assist us by an offertory? Contributions may be sent to John O. Ingleden, Coles Island, Queen's Co., N. B. Reference is permitted to Rev. B. Shaw, Rector of Cambridge.

##### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PERTH.—On Sunday, the 7th inst., the Lord Bishop held a Confirmation in St. James' Church, at 11 a.m.

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At 7 p.m After the S. Stephen \$174.75 had been f M. A., King of Algoma. Christian of the Diocese and this de be opened gress of the tion in 1862 increased f being nearl built, and 2 were conve needed \$10 work, and ceased lib Church. I its utmost present on Missionary

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The Rector, the Rev. R. T. Stephenson, M.A., presented eighty-four candidates—35 males, and 49 females. After "the laying on of hands," the Bishop addressed the candidates at some length. At the close his Lordship was assisted in the administration of the Holy Communion by the Rector and the Rev. Wm. Cruden, B.A. There were 151 communicants. Nearly all the newly-confirmed received their first Communion.

At 7 p.m. the annual Missionary Meeting was held. After the authorized Missionary Service, the Rev. R. S. Stephenson stated that the parish had contributed \$174.75 to Missions during 1879. Of this sum \$30.80 had been forwarded to the Rev. F. W. Kirkpatrick, M. A., Kingston, for Missionary work in the Diocese of Algoma. The Rev. Wm. Cruden, spoke on the Christian duty of giving. The Bishop regretted that the Diocesan Mission Fund was over \$7,000 in debt, and this debt simply meant that no new Mission could be opened until it was paid. In speaking of the progress of the Church in his diocese since his consecration in 1862—he said that the Missionary clergy had increased from 18 to 40—the entire number of clergy being nearly 100, and that 120 new Churches had been built, and 20,000 persons confirmed—5,000 of whom were converts from the denominations. The diocese needed \$10,000 annually to carry on its missionary work, and to provide this amount necessitated increased liberality on the part of the members of the Church. The Church at both services was filled to its utmost capacity. Eight hundred persons being present on both occasions. The collections at the Missionary Meeting amounted to \$50.00.

The town of Perth contributed \$1,050.00 to the Irish Relief Fund. Of this amount \$261.00 was given by the members of the Church.

**THE MARRIAGE QUESTION.**—The following petition of the Lord Bishop of Ontario has been presented to the House of Commons:—

*To the Honourable Members of the House of Commons, in Parliament assembled, this petition of the Bishop of Ontario—Humbly sheweth:—*

That your petitioner has heard with surprise and alarm that a bill has been introduced into your honourable House, to legalize the marriage of a man with the sister of his deceased wife, and also to legalize the marriage of a woman with her deceased husband's brother.

That your petitioner prays that the said bill be not passed, for the following reasons:—

1. That there has been no demand for or petitions in favour of such a bill, and that its enactment is prompted by those who, having broken the law, wish for indemnity.

2. That the Church of England, in Provincial Synod assembled, in the year 1877, solemnly re-enacted "The Table of Affinity," which forbids such marriages, and that the Synod was composed of the bishops and representative clergy and laity from the Provinces of Ontario, Quebec, New Brunswick and Nova Scotia.

3. That Holy Scripture plainly forbids such marriages. In Leviticus 18. 16 and in 20. 21, a man is forbidden to marry his brother's wife, and by parity of reasoning a man may not marry his wife's sister, unless it be argued that the Tenth Commandment does not forbid a woman to covet her neighbour's husband, because such prohibition is not stated in so many words.

4. That by the Law of Christ, a man and his wife become "one flesh," and that therefore the church for one thousand four hundred years after Christ held that a man's wife's sister becomes his own sister.

5. That an infringement on the "Table of Affinity," in the case of marriage with a deceased wife's sister, must inevitably lead to the abolition of the whole code, so that a man may marry his wife's mother or his wife's daughter.

6. That history proves relaxation of the prohibited degrees "wherein whosoever are related, are forbidden in Scripture, and our laws, to marry together," leads to laxity of morals, and frequency of divorce, and that if a man may marry his deceased wife's sister, he may marry his divorced wife's sister.

7. That the proposed bill for the abolition of aunts and sisters-in-law will wholly revolutionize domestic life, and introduce jealousies into families now happily free from them.

8. That there is no force whatever in the argu-

ment that the sister of a deceased wife is the best and natural guardian of her nephews and nieces. She may be so in the capacity of an aunt, but not necessarily as a stepmother.

9. That three great departments of Christianity—the Church of Rome, the Church of England and the Church of Scotland—are wholly opposed to the principle of the proposed bill. It is true that the Church of Rome grants dispensations, but the fact of dispensation is a witness against the lawfulness of the marriages in question. The first dispensation was given A. D. 1500, by Pope Alexander VI. (Borgia) to the King of Portugal.

For the aforesaid reasons your petitioner humbly implores your honourable House to postpone action regarding the proposed bill and allow the various religious bodies of the Dominion an opportunity of expressing their convictions, and your petitioners as in duty bound will ever pray,

(Signed,) J. T. ONTARIO.  
Ottawa, 11th March, 1880.

**BELLEVILLE.**—*St. John's Church*—Rev. R. S. Forneri, Incumbent. Two liberal members of this Church have offered the sum of \$200 towards the liquidation of a debt of \$600 on the Church lot, on condition that the balance be subscribed before the Easter Vestry Meeting, or the adjourned meeting a fortnight after. The last hundred of this balance the congregation find themselves unable to raise. If any friends have the means of aiding this spirited little congregation in their difficulty, their contributions will be most thankfully received by the Incumbent.

**TORONTO**

**SYNOD OFFICE.**—Collections, &c., received during the week ending March 20th, 1880.

**IRISH RELIEF FUND.**—Scarborough, Christ Church, additional, 50 cents; Mulmur West, Whitfield, \$1.07; Elba, \$3.30; Honeywood, \$1.31; Grafton, \$16.00; Guildford, \$2.35; West Dysart, 81 cents; Orillia, additional, \$2.00; Barrie, \$29.50; Minesing, \$3.00; St. Luke's, Toronto, \$10.00.

**MISSION FUND.**—*Parochial Collections*—Port Perry, \$49.42; Whitfield (Mulmur West), \$24.81; Brooklin, Columbus and Ashburn, on account, \$80.00. *January Collection*—Brooklin, \$1.18; Columbus, 88 cents; Ashburn, 22 cents.

**PERMANENT MISSION FUND.**—Walter G. P. Cassels' subscription, \$50.00.

**WIDOWS' AND ORPHANS' FUND.**—Rev. John Carry, annual subscription, \$5.00.

**TORONTO.**

At the recent meeting of the Synod Committee, the Mission Board passed the following resolutions:—

1.—That on the receipt of bonds from Campbellford for \$400, and from Workworth for \$80, the Secretary-Treasurer be instructed to pay the grant quarterly.

2.—That the Mission Board, in reply to the application from Streetsville, regret that they will not be in a position to make the payment until the meeting in May, when the financial position of the Board will be ascertained, and the Board hopes to be able to comply with the request.

3.—That a grant of \$200 be given to the Mission of West Mulmur for one year from December 1st, 1879.

4.—That the guarantee from the Mission of Charleston be accepted and the annual grant of \$300 be continued.

5.—That the bonds from Stayner for \$250 be accepted, and upon the receipt of bonds from Creemore and Banda for their former amount, the Secretary-Treasurer be instructed to pay the grant.

6.—That the grant to St. Matthew's Church, Leslieville, of \$200 be continued for one year from the expiration of the last quarter.

7.—That the Mission of Coldwater receive the sum of \$400, the Mission of Galway \$200, and that of North Orillia and Medonte \$300 per annum; and that this Board pay the same as from 1st of October, 1879.

*To the Reverend the Clergy of the Diocese of Toronto.*

**REV. AND DEAR BRETHREN.**—His Lordship the Bishop has directed me to call your attention to the date of the close of the Synod's Financial Year, viz., April 30, in order that you may, before that period, have remitted to the Secretary-Treasurer, the full amount of your missionary contributions, both Parochial Association, and other. He has so directed me, that there may be, at the May meeting of the Mission Board, a full statement of its resources; that due

liberality, continued with due care, may characterize its actions. Permit me also to state, that I have found, in some instances, a discrepancy between the amounts acknowledged, and those alleged to have been forwarded to the Synod Office; which, upon enquiry, was seen to have been occasioned by the unacknowledged sums having been remitted after the fiscal year had closed; necessitating the delay of their report until the following year.

Very respectfully yours,  
THOS. J. HODGKIN,  
Missionary Secretary.

**ST. GEORGE'S.**—The organ in this Church has for some weeks past been in the hands of Messrs. S. R. Warren & Son, by whom it has been entirely reconstructed and greatly enlarged, and it is now an instrument of great beauty and power. It is intended to be used for the first time on Easter Sunday.

**PARKDALE.**—*St. Mark's.*—The annual Missionary Meeting was held here on Monday evening, 15th inst. The Incumbent in the chair. The deputation consisted of the Rev's Dr. Hodgkin, W. H. French and J. P. Lewis. Dr. Hodgkin pointed out that while we lay claim to the Church of England being a "Missionary Church," we in this Diocese are far from really being so. So few clergy have we for the ground we cover, that on Sunday last no less than thirty-three stations were closed for the want of men to open them. The cause of this want of men is chiefly owing to the lack of funds to support them.

The Rev. Mr. French followed with a very earnest address, calling attention to the bright side of Missionary work, and the great blessings it brings to those engaged in it.

The Rev. Mr. Lewis, who paid a very high tribute to the Missionaries of our Diocese, who, he said, though perhaps not all brilliant men, yet were all earnest, loyal Churchmen, working for the cause of Christ and His Church, and that as a class they stood first among the clergy of the Province as regards intelligence, learning and zeal. The Liturgy of our Church, after careful examination, he had no hesitation in saying would, if properly used, create a far higher state devotional feeling than any other form of worship of which he knew. He then solemnly charged those present to do what lay in their power to promote the Missionary work of the Diocese.

After the Incumbent had thanked the speakers for their able addresses, a collection was taken up, and the benediction was pronounced by the Rev. Dr. Hodgkin.

The subscription list for our new building fund has so well progressed, upwards of \$1,000 having been subscribed in the parish, that we expect to see the foundations started early in April. The building which is to serve as a Church for the present, accommodating about 800, is to be the school house eventually, when the congregation has become sufficiently strong to put up a large and handsome Church. The site has been kindly given by R. N. Gooch, Esq., on the corner of King street and Clare avenue. The necessity for increased Church accommodation has now become apparent to all, the congregation having increased to more than 80 families.

**BRETON.**—The new Church of St. Paul's in this village was formally opened by the Lord Bishop, on Saturday, February 29th. The building is a substantial brick one, and its interior presents a very neat, pretty and Churchlike appearance, the grained ceiling adding much to its beauty. Its dimensions are nave, 80x50; chancel, 15x13; its position, north and south; the south-east corner is the tower, the base being 13 feet square, carried up 36 feet, on which is placed a belfry 10 feet high, which bears a steeple 47 feet in height.

It is only right that the names of Messrs. Ham-mell, Evans, Lilly, Douglas and others be especially mentioned in connection with the building of this Church. It is very doubtful whether our congregation would for some time to come have had a Church to worship in had it not been for their liberality and zeal. Very few churches have been built with so little trouble to their clergyman as this one. May they have their reward and not only in this life.

In the morning the service commenced by the choir singing the anthem, "I will arise." Morning prayer was then read by the Incumbent, the lessons by the Rev. A. W. Spragge, of Bradford, the Litany by Rev. H. Owen, of Newmarket, the ante-communion service by the Bishop, Rev. H. B. Owen reading the Epistle. The sermon was by the Bishop, who took for his text 2 Chron. ii, 6th verse, and preached a most eloquent sermon, which was listened to with rapt attention by the large assemblage. After which His Lordship, aided by the Incumbent, administered the Holy Communion to a goodly number.

In the afternoon the service consisted of the Litany, read by the Incumbent, after which the Sacrament of Baptism was administered by the Bishop to six infants. The Rev. A. W. Spragge was preacher.

at this service and gave a very earnest and appropriate address.

At the services in the evening the Rev'ds A. W. Spragge and Ball read the prayers. Rev. H. B. Owen read the lessons and preached, the sermon being well delivered and most appropriate to the occasion.

Notwithstanding the extreme cold and almost impassable roads, the Church was crowded at all three services to its utmost capacity, though chairs, benches and boards were introduced. The offertory during the day amounted to \$90. The responding and singing were very good. Mrs. Ball presided at the organ and was ably assisted in the service of praise by members of the choirs of Trinity and St. John's Churches.

On the following evening there was a tea-meeting and concert held in the Court House. The Hall was tastefully decorated and the audience was a very large and respectable one. The good things provided by the ladies of the parish could not be easily surpassed. The Beeton brass band was in attendance and played several fine musical selections during the evening. The following persons kindly assisted at the concert:—Mrs. Thompson and Miss Orr, from Georgetown; Messrs. Stewart and Melross, of Beeton; and Mrs. A. H. Carter, Mrs. Jos. M. Carter, Miss Cole, and Messrs. Cole and Fisher, of Bond Head, and the entertainment altogether (in spite of the absence of three or four additional performers whose services had been procured) was undoubtedly a success. The proceeds of the evening amounted to \$180, which go to the Building Fund of St. Paul's. The Bishop has quite won the hearts of all here. During the interlude an address of welcome was presented to His Lordship, who with Rev. H. B. Owen, made stirring speeches. The Bishop replied in suitable terms.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

**PORT ROWAN.**—A most interesting Missionary Meeting was held at St. John's Church, Port Rowan, on Monday, March 1st, by the Rev. W. F. Campbell, with a good attendance and on the following day a most novel and interesting one was held at an out-station, Rowan Mills, by the same reverend gentleman. The roads being in a fearful state—all clay—some two or three families did not arrive till the benediction was being pronounced, on account of having to walk six miles. Mr. Campbell, taking in the situation at a glance, proposed another meeting then and there, which was thankfully allowed by all who had so attentively listened to his late glowing remarks. The Incumbent again took the chair, Mr. Campbell the rostrum, and the congregation the attitude of close attention; the choir did not forget their duty, nor the wardens theirs; both fell in due order, and the collection, I am glad to say, was considerably increased. We heartily thank Mr. Campbell for his kindness in allowing those of us who could not make better progress through the mud, an opportunity of listening to so able a speaker on the "Mission" subject. The reverend gentlemen were most hospitably entertained by Mrs. Hutchinson and her good daughter, who seem never to flag or tire of doing the Master's work, and who may justly be termed the backbone of one of Huron's most beautiful churches: all honour and glory to Christ Jesus who is the Head.

**TILSONBURG.**—The annual Missionary Meetings were held in this parish, viz.: at St. Charles' Church, Durham, on the 11th inst., and St. John's Church, Tilsonburg, on the 12th. At each meeting the Evensong was read by the Incumbent; the Rev. W. F. Campbell, Missionary Agent of the Diocese, spoke upon the Church and her work with more than ordinary eloquence and ability. To summarize the addresses and at the same time do the speakers justice would take up too much room. Suffice it to say, therefore, that they were listened to with rapt attention and appeared to make a very good impression, which it is to be hoped will last, upon the audience.

The appointment of a Diocesan Missionary Agent in this Diocese is on all hands admitted to be a decided success. In the Western counties the roads have been pretty nearly impassable; but, notwithstanding this, every meeting has been held. If we take the experience of this winter, under circumstances so unfavourable, there is no doubt that the labours of the Missionary Secretary will materially assist in largely increasing the Mission Fund of the Diocese.

**PETROLIA AND WYOMING.**—The Lord Bishop officiated in Wyoming at 11 a.m., and Petrolia at 8 p.m. After Confirmation the Holy Communion was celebrated in both Churches, all adult confirmees participating. About 80 communicants at Wyoming and 70 at Petrolia commemorated this most solemn and impressive of all earthly events and in that most beauti-

ful and exalted language of the Communion office, they pledged themselves to life in Christ their Redeemer.

His Lordship preached in Petrolia in the evening; his text, "The Son of Man came not to be ministered unto, but to minister and to give His life as a ransom for many," gave him the theme whereon to base his remarks about what ought to be the prevailing spirit of the Christian's life. In both congregations there were those who, having clung to their Church in its period of stagnation, experienced the highest joy on the occasion when the cause of Church life and extension for which they had laboured in depression and sorrow now evidenced a vigor and growth exceeding their hopes.

Wyoming is the local centre of a country district. A good deal of Church element was in the place, but never had been worked up. Any Church life there was might be said to be owing to the Sunday School always kept up in connection with it. Competent judges pronounced it a model; and the vigor and efficiency with which it has been conducted for years, kept a soil and made a soil that yielded such fruit when the proper husbandman came to cultivate it. The Wyoming Church proves if anything, the vast importance of the Sunday School.

Petrolia has a different class of inhabitants. It is a mining town and has all the characteristics of a mining town. The ups and downs, the excitement, the peculiar labour system, the occasional Sunday working, that marks the oil production business, and the class of men attracted to such a business here, make the task of a clergyman in Petrolia very different from that of an ordinary country parish.

The Bishop expressed himself very much pleased with the results of the energy displayed by the Incumbent of this parish, who had entered upon it under circumstances of a most depressing character; but whose zeal for the cause of Christ's Church will, we doubt not, by God's blessing be abundantly successful.

### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

**BARKWAY.**—A few earnest Church members are erecting a log Church in the Township of Ryde, size 20x88, and hope to have it sufficiently advanced for the Bishop to open it on the 21st of March. It will be necessary to have recourse to some means, perhaps a tea-meeting, to advance with the building, which will probably take place during the week following the opening. Money is scarce; the settlers can only contribute labour; and valuing labour at one dollar per man per day, about \$120 are expended, and it will be doubled before it is completed, probably trebled. Our devoted and esteemed pastor, the Rev. T. Lloyd, Gravenhurst, conducted service at the residence of Mr. Samuel McCord (who gave a deed for one and a half acres for Church purposes), and where service has been conducted for the past twelve months (in the absence of the Incumbent, who visits us every six weeks), by a Lay Reader every Sunday. On the Saturday previous, Mr. Lloyd inspected the building, and was highly pleased with the progress attained since his last visit. Great praise is due to Mr. Lloyd, who although absent is not idle; he has contributed the largest share. After he had pointed out certain improvements, the Lay Reader drove him to the residence of Mr. Ed. Lancaster, C. W., where he partook of luncheon, and after a couple of hours stay the Lay Reader hitched up one of his own horses (so as to allow his horses a little rest) and accompanied by Mr. Lloyd and the C. W. drove off to the residence of the Lay Reader. They had not proceeded but a few hundred yards, when the horse for some reason unknown commenced kicking most wickedly, knocked the dashboard in pieces over our heads, and ceased not until he had knocked things pretty much into a hopeless heap of rubbish; the Lay Reader all the time pulling with all his might on the lines, and with the greatest difficulty kept himself beyond the reach of the horse's wicked iron heels. After quietness was restored, the Rev. gentleman was seen to shake himself vigorously, as though to discover if any of his bones were broken, but probably to shake some of the snow off that so readily adhered to his clothes in his wallowing through it, out of the reach of the terror of the moment. The C. W. seemed bereft of his senses for some time. After some delay, with the aid of ropes we lashed the thing in some shape, and only proceeded a short distance when the horse completed what he appears to have made up his mind to, kicking the sleigh to atoms, but without any other personal injury.

The Rev. J. Cole in thanking his numerous friends in Kingston for their kind reception and promises of support begs to acknowledge the following subscriptions already received.

Mr. G. Durnford, \$4.00; Mrs. Wm. Macaulay, \$2.00; Mrs. J. Macaulay, \$2.00; Miss A. J. Macaulay, \$2.00; Mr. A. S. Walker, \$1.00; Dr. Henderson, \$1.00; Mrs.

Clark, \$2.00; Mr. Briggs, \$1.00; Mr. I. S. Kirkpatrick, \$1.00; Mr. W. Rogers, \$1.00; Mr. James Shannon, \$2.00; Mr. Clement, \$1.00; Mr. Smythe, \$1.00; Dr. Yates, \$2.00; Mrs. F. W. Kirkpatrick, \$2.43; Mrs. Geo. Rose, \$5.00; Capt. McGill, \$1.00; Mrs. Mackenzie, \$2.00; Mrs. Betts, \$1.00; Rev. Mr. Garrett, \$2.00; Mrs. Kelso, \$2.00; Mr. Wilson, \$1.00; Lady Cartwright, \$1.00; Mrs. Cartwright, \$1.00; Mrs. Mucklesone, \$1.00; Mr. T. McAuley, \$1.00; Colonel Hewitt, \$1.00; Mr. Wade, 50c.; Mr. Pense, 50c.; Mrs. Col. Irwin, \$2.00; Miss Watkins, \$1.00; also from Toronto, Mr. Dwight, \$2.00; also from Dr. Ball, of Hamilton, through Miss Smout, \$4.00.

Bracebridge, March 6th, 1880.

**THE BISHOP'S TOUR,** with Rev. W. Crompton, Travelling Clergyman.—Once more our never-wearying Bishop came to meet us in our little place of worship called St. Mary's Church Hall, Beatrice. The morning of February 5th was bright and cheery, and the faces of the numerous members who came to meet their chief Pastor wore a look of joy and gladness. We had a delightful service, the responding and singing being very hearty. Mr. Crompton presented eight candidates to receive the Apostolic rite of Confirmation, and there were twenty-five of us met at the "Table of the Lord." During the afternoon the Sunday School were regaled with tea and bun, whilst their elders had a sort of Picnic Social, at which the Bishop was present, passing from group to group and conversing with old and young to the delight of all. In the evening we had a Christmas (?) tree for the distribution of prizes. The Hall was literally crammed, many having to stand, the people having come from far and near, although it was a cold and stormy night. In the course of his address the Bishop told them what great pleasure he had in once more coming amongst them and witnessing the progress they were making. Particularly he praised the members of Mr. Crompton's singing class, who had led in the service of the Sanctuary; and though many of them were so young, he was glad to see the familiarity with which they handled their Prayer Books, he had not heard so much as the rustle of a leaf amongst them whilst finding their places during morning service. His Lordship also said he was very glad to hear the good report made of the progress in the Sunday School and he thanked the Superintendent and Teachers for their attention to the little ones. He was glad to know that their dear friend Mrs. Bromley had done so much to improve them in crochet and needlework, arts which would be beneficial to them through life; and he was certain the ladies of the C.W.A.S. in Toronto who had provided the many and handsome presents he saw on their Christmas Tree, would be pleased to hear the favourable report he should make of the Church's work at Beatrice. His Lordship then became a child among the children, giving a zest and cheeriness to the distribution of the prizes not often witnessed, by his courtesy and geniality. He had a kind, loving word for every little one who came with sparkling eyes and rosy cheeks to receive a prize from "the Bishop." A special prize was set apart for Mr. O'Hara, the Superintendent of the Sunday School, and for Miss Astley, who during the past year has led the singing for Mr. Dowler, the Licensed Reader. A happy and joyous evening was spent by one and all. The Rev. Mr. Lloyd was kind enough to come and aid his old companion, and made some very welcome remarks. Owing to a "difficulty" as to roads and horses, an ox-sleigh had been provided as the means of conveying the Bishop to Mr. Bromley's, where he was to rest for the night. We confess that a two-mile ride of one hour on an ox-sleigh is not the highest form of an Episcopal conveyance, but this only added to the fun for the youngsters. However, his Lordship went into the thing as he does every part of his work, and none, to hear his cheery voice and kind words to young and old (for as many as could hang on, got on the sleigh) would form any other idea than their dear Bishop was riding in his phaeton behind a span of greys. To say he won golden opinions is not enough. He did more. He stamped the minds with good impressions which will not be eradicated, but will bring forth fruit. Already notices have been given from several, that they mean to join the Church.

(To be continued.)

### Correspondence.

All Letters will appear with the names of the writers in full

### VESTRIES.

DEAR SIR,—I gather from Mr. Kirkby's remarks in your issue of 18th inst., that he is unaware of the fact that the right of lady members to vote at vestry meetings has been settled by the decision of the Court of Chancery in this Province, in which it was declared in effect that women, possessing the necessary qualification, have the same rights of speaking and voting at vestry meetings as male members have. Whether

women members seems to be a different opinion from that of laymen, to understand usual rules

Toronto

SIR,—I am the Oxford satisfied h of the wor to him. I had observ few feet S of the grea (i.e., in a Church—b erected in been built, scenes of v is the deri this out, tl ters to see lowing qu Stubbs, p scholar in ten by a c lous folly your colun in England cept my tr Sanctorum, is the cust Church on men, but t to the Lon the conver Prayer. I place him bald; they St. Williba On the s that Canon well's (6d.) desired. On the Keble's " makes it a ken of the to read St. will be hel confident d

Port Per

SIR,—I bound in de Concilii Tri 1851. If t happen to s much oblig

Trinity C

CHRISTI.

SIR,—At individuals to flood the leaflets who above that crusade is mystic sym Christianity, as in that c stumbling I do not glor trary, they an insultin the Beast r They labor employed b among the ther and sa actor or sti stamped on advisedly, t would have of heathend

women may also vote at the election of lay delegates seems to be an unsettled point, but I believe the better opinion to be that they have the right. The word "laymen," in the canon surely includes both sexes; to understand it otherwise would be contrary to the usual rules by which written laws are interpreted.

Yours, &c..

E. M. CHADWICK.

Toronto, March, 1880.

VARIA.

SIR.—In the *Guardian* of 10th April, 1878, Mr. Earle the Oxford Professor of Anglo-Saxon, has at length satisfied himself about the much-disputed derivation of the word "Church," which had long been a puzzle to him. It came, he says, gradually but surely. He had observed that the stone cross of old churchyards, a few feet South of the Church front, and mostly East, of the great door, was not placed there with reference (i.e., in a calculated position with relation) to the Church—but the Church to it. Such crosses were erected in the early Saxon times before Churches had been built, and were used instead of Churches, as scenes of worship; and so he concludes that *ad Crucem* is the derivation of the word Church. How he makes this out, the philologically curious must read his letters to see. But the facts he builds on, and the following quotation pointed out to him by Professor Stubbs, perhaps the most distinguished historical scholar in England, in the *Life of St. Willibald*, written by a contemporary, will serve to show the ridiculous folly of the Leaflet statement, lately noticed in your columns, that the sign of the cross was a novelty in England down to A.D. 790. You will have to accept my translation of the Latin. (*Benedictine Acta Sanctorum*, Seculum iii., Pars ii., p. 334). "For such is the custom of the Saxon nation that they have no Church on numerous estates of even excellent noblemen, but the Saving Sign of the Holy Cross dedicated to the Lord with great honour, and raised on high, for the convenient and constant attendance on the Daily Prayer. There in the presence of the Cross his parents place him"—the sick child, who was the infant Willibald; they pray for his life, and vow him to God. St. Willibald died in 786.

On the subject of *Evening Communions*, let me say that Canon Liddon's Pamphlet (1s.), and Canon Ashwell's (6d.), will furnish all the information that can be desired.

On the title "Lord's Supper," in the late Mr. Keble's "Occasional Papers" there is one which makes it quite clear that these words were not spoken of the Eucharist. If any of your readers choose to read St. Chrysostom's 27th Homily on 1 Cor., they will be helped to the same conclusion, in spite of the confident denial of it by the learned Suicer.

Your obedient servant,

J. CARRY.

Port Perry, 11th March, 1880.

A BOOK MISSING.

SIR.—I lent, some years since, a 12mo. volume, bound in dark brown leather, and entitled "Canones Concilii Tridentini," Lipsie, the date being, I think, 1851. If the person who borrowed the book should happen to see this letter, I beg to suggest that he will much oblige me by returning it.

I am, Sir,

Yours faithfully,

GEORGE WHITAKER.

Trinity College, March 20, 1880.

CHRISTIAN SYMBOLS AND THE SECOND COMMANDMENT.

SIR.—At Easter or thereabouts certain officious individuals from your city take it upon themselves to flood the rural constituencies with tractates and leaflets whose tendency is to exalt their "doxy" above that of the Church Catholic. This year the crusade is against crosses, floral decorations, and mystic symbols in use since the days of primitive Christianity. The cross is, of course, in their case as in that of the Greeks and Jews of old, their chief stumbling block and object of foolishness. They do not glory in the Cross of Christ; on the contrary, they would banish it from their Churches as an insulting badge of heathenism and the mark of the Beast rather than the symbol of our Salvation. They labour to show that it was an emblem employed by heathenism, an idolatrous sign in use among the Egyptians. Why did they not go further and say that those who wear Antichrist's character or stigma will have this same Egyptian Cross stamped on their foreheads. I say "Egyptian" advisedly, as a little less ignorance on their part would have told them that the "Tau" cross is that of heathendom, while the Latin cross has its major

limb extended so as to overtop the arms by some inches—such being the correct shape of the old Roman cross. Hence the legend that Antichrist, in order to deceive if possible even the elect, will adopt as close an imitation of the original as possible.

Be that as it may, my curiosity was excited as to whether or not the Churches in Toronto were the Popish places these "tractarians" made them out to be. I found they were, some of them at least, all they had said they were. As a stranger from a country parish—a stranger comparatively to Canada and a converted Presbyterian—I thought I should best judge of the "doxy" of the Toronto Churches from what I saw in the Cathedral, the Mother Church, and therefore the exemplar for the diocese. Conceive of my astonishment when I saw on the school house, the spot dedicated to the Bible Class of V. C. Blake, no less than two crosses on its entrance doors, and one stone cross on the chancel itself. This somewhat staggered me. But my amazement and surprise were heightened, as might have been seen by the expression of my eyes, when I entered the sacred building. There were crosses to right of me, crosses to left of me, crosses in front of me, to say nothing of Popish monograms such as "I.H.S.," and emblems such as the double equilateral triangle, and such other devices. To take the choir or chancel first: the reredos of carved oak has its centre gable—if that is the correct term—surrounded by a gothic cross, with two crosslets capping those on each side. On this reredos were also carved the symbols of the Holy Eucharist, the chalice and the like, with texts explanatory of what they signify. On the top of the canopy of the Bishop's throne, and on that over the Dean's stall, the cross was a conspicuous ornament, while on the pulpit and reading desk were carved the mystic symbols, which seem, when wrought in flowers, to have so much disturbed the equanimity of some so-called worshippers in other Churches at Christmas-tide. In one of the stained windows, erected to the memory of Canon Baldwin, were scenes from the life of Christ with our Lord's figure therein portrayed, and in the Jacques' window was a large cross in the centre, to say nothing of figures and orange blossoms—the latter, the only signs of Protestantism I saw, save the square pews. In addition other windows displayed crosses, Latin, Maltese, Gothic and the like. In fact, there are more Latin crosses in St. James' Cathedral than in St. Michael's. I may add that St. Peter's Church and school house, Carlton Street, absolutely bristle with crosses. Why then does not what is really and literally a crusade—beginning with these places?

JAMES GEE.

EXTEMPORE PRAYER, BY WHOM INTRODUCED INTO PUBLIC WORSHIP.

SIR.—Liturgical worship is one of the ordinances which have descended to us from the Jews. We have, therefore, many Liturgies extant, both ancient and modern. And there is no other conceivable way of the members of a congregation being able to "agree beforehand what they are to ask," or "with one mind and one mouth glorify God," or "lift up their voices with one accord" to God in prayer and praise. A Liturgy only can guard the priestly rights of the Laity, for every layman is in oneness a priest, and all taken together are "a royal priesthood." But how can a layman be a priest unless he offers his own "sacrifice of praise and thanksgiving," for the doing of which a Liturgy makes provision for him. In no sense could a layman be said to offer his own sacrifice as a priest, where one is simply appointed to offer it in his name.

To our fathers before the Reformation, the use of extempore prayer, in public worship, was unknown. But since that time, it has been the unceasing endeavour of the Church of Rome to subvert and overthrow the Church of England, the great bulwark of the Reformation. And in none of her efforts has she been so successful as in the introduction of extempore prayer into public worship. "Divide and Conquer" has always been her motto in this matter. From the memorials of Lord Cecil, the eminent Secretary of State to Queen Elizabeth, papers that were transmitted to Archbishop Usher, Primate of Ireland, and at his death came into the hands of Sir James Ware, a Knight of the Irish Privy Council, and published by his son, Robert Ware, Esq., under the title of "Foxes and Firebrands, or a specimen of the danger and harmony of Popery and Separation, wherein is proved from invincible matter of fact and reason, that separation from the Church of England is, in the judg-

ment of Papists, and by sad experience, found the most compendious way to introduce Popery, and to ruin the Protestant Religion," in the year 1682, we learn that in the year 1567, the ninth year of Queen Elizabeth, one Faithful Commin, a Dominican friar, a person generally reputed to be a zealous Protestant, and much admired and followed by the people for his seeming piety, and particularly for his bitter railing at the Pope in his sermons, was accused by the Chaplain of the Archbishop of Canterbury and others, as being "A false impostor, a sower of sedition among Her Majesty's loyal subjects." This Commin was examined by the Archbishop in presence of the Queen and the Lords of the Privy Council. His answers to the questions put to him are given in full, and would appear to have been stereotyped for the use of founders of sects ever since. This Popish impostor, in the garb of a Non-Conformist preacher—the founder of the first Non-Conformist congregation in England—taught the people that "Spiritual (extempore) prayer was the chief testimony of a true Protestant and that the set form of prayer in England was but the Mass translated." Commin made his escape from England to the Low Countries, and thence went to Rome where he was imprisoned by the Pope, Pius Quintus. While in prison he wrote to the Pope to say that he had something of importance to communicate to him. The Pope sent for him, and according to his own report to Martin Van Duval, a merchant of Amsterdam, thus addressed him:—"Sir, I have heard how you set forth me and my predecessors among your heretics in England, by reviling my person, and railing at my Church;" to whom Commin replied, "I confess my lips have uttered that which my heart never thought, but your Holiness little thinks I have done you a most considerable service, notwithstanding I have spoken so much against you." To which the Pope returned, "How in the name of Jesus, Mary, and all the Saints, hast thou done so?" "Sir," said Commin, "I preached against set forms of prayer, and I called the *English Prayers English Mass*; and have persuaded several to pray spiritually and extempore; and this hath so much taken with the people, that the Church of England is become as odious to that sort of people, whom I instructed, as Mass is to the Church of England; and this will be a stumbling block to that Church while it is a Church." Upon which the Pope commended him and gave him a reward of 2,000 ducats for his goodservice.

The information of the doings of Commin after he left England were laid before the Queen and the Privy Council by Captain Baker, who saw and conversed with Commin and Martin Van Duval at Amsterdam.

From this remarkable narrative we learn that Non-Conformist congregations were first gathered by Jesuits in the disguise of Protestant preachers. The story of Thomas Heth, recorded by Collier, is well known—that extempore prayer was first introduced into public worship, and the Liturgy vilified by them under the same garb, in order to originate and increase differences among Protestants, with the hope that the Church of England and those who separate from her may mutually destroy each other, for the benefit of the Church of Rome.

Yours faithfully,

WM. LOGAN.

EVENING COMMUNIONS.

DEAR SIR,—I avail myself of the earliest opportunity to notice Mr. Jas. H. Burritt's letter in your impression of the 4th inst. Mr. Burritt denies "that it was the custom of the primitive Christian Church to celebrate fasting." On the contrary I assert that it was the custom. Pliny, in his letter to the Emperor Trajan, says:—"The Christians when examined declared that their only offence was that they were accustomed on a stated day to meet together before daylight, and to sing a hymn to Christ as God in alternate verses, to bind themselves by a solemn rite or sacrament never to commit any crime, either theft, robbery, or adultery, never to break their word or betray their trust. After this it was their custom to separate and then to assemble again for the purpose of joining in a common meal, but one perfectly innocent." (Plin. lib. x. Ep. 97.) Such is the state of things we find existing in Asia Minor about fifteen years after the death of St. John.

Tertullian, at the beginning of the next century bears witness to the same custom. He says:—"Will not thy husband learn what it is that thou eatest in secret before every other food, and if he be informed it is bread he will not believe that it is that bread which it is said to be." S. Cyprian, who lived in the same century, and was Bishop of Carthage from A.D. 249 to 258, S. Basil, Bishop of Caesarea from A.D. 371 to 380, both bear witness to the same rule. S. Chrysostom, who died in A.D. 407, thus writes:—"But thou, before thou partake of the Eucharist, art wont to fast, in order that thou mayest appear, at least in some degree, worthy to communicate." (In. Ep. 1 Cor. Hom. 27—Field Ed., p. 386.) Lastly, St. Augustine, Bishop of Hippo, in Africa, A.D. 395—430, writes thus:—"It has pleased the Holy Ghost

"through the Apostles, and in honour of so great a Sacrament, that into the mouth of a Christian the Lord's body should enter before any other food; and this custom is observed throughout the world." (Ep. 118, c. 6.) This will suffice to show what was the rule of the Church for the first 400 years. I do not say that these writings are authorities, but they are witnesses of what the Church generally held on this matter.

Bingham enumerates seven councils which were held in different parts of the Church between the end of the fourth century and the end of the seventh, in which Canons were enacted to guard and enforce the Church's rule of fasting Communion. The words of the first of these councils were given in my previous letter, and may serve as a sample of the rest.

The Penitentials of the Anglo-Saxon Church bear witness to the same rule and prescribe penance as for a sin, for any breach of it.

"Whosoever shall eat before he go to Housel, and after that partake of the Housel, let him fast seven days."—Archb. Egbert, A.D. 740.

"Let a man fast according to the decision of the Canon before he go to Housel."—Ibid.

"And we enjoin, that no one unfasting taste of the Housel unless it be for extreme sickness."—Can. in King Edgar's reign, A.D. 960. Anglo-Saxon witness by Rev. J. Baron.

The Sarum Liturgy continued the Use of the Church of England down to the reformation of the Church of office books under Edward VI. Whilst there is no rubric in the Sarum Use that enjoins fasting on the communicants generally, yet the whole tenor of the service seems to imply this. The rubric with respect to a priest who had to celebrate twice in one day, reads thus:—"But when any priest is obliged to celebrate twice in one day, then at the first celebration he ought not to take any portion of the ablutions but to place them in the customary, or at least in some clean vessel until the end of the second celebration, and then he should take both the ablutions together." This is sufficient to prove that the Church had a defined rule with respect to fasting Communion from the Apostolic age down to the Reformation.

But Mr. Burritt declaims against traditions and customs, and quotes triumphantly our blessed Lord's rebuke to the Pharisees as recorded in St. Mark vii., in condemnation of such. But the two cases are not parallel. Some of the traditions of the Pharisees may have been wrong, but does it therefore follow that all tradition must be wrong. He might as well reject all Scripture, because some Scriptures are Apocryphal. The Pharisees prayed standing at the corners of the streets; are we not to pray at all? They disfigured their faces when they fasted; are we therefore never to fast? They sounded a trumpet before them when they gave alms; are we therefore never to give alms? But whilst Mr. B. denounces tradition, is he not at the same time a traditionalist himself? Undoubtedly he is. To cite but one instance. He observes (ostensibly at least) the first day of the week as the Lord's Day, instead of the seventh. And on what authority? Certainly not on any Scripture warrant. There is no command in the New Testament to keep holy the seventh, much less to keep holy the first day of the week. He must therefore base his practice on evidence external to the New Testament itself. In short, he must do so on the authority of the Church. Yet this is tradition. And if the authority of the Church is sufficient in the latter case, why not also in regard to receiving the Eucharist fasting. The two cases are alike. No Scripture rule, but Apostolic custom. I am aware that the English Church does not mention this subject in her canons, but that does not justify any one in giving no heed to it. The Church of England is bound by the Canons of the Universal Church, except where she has made a special canon of her own. Being silent on this matter she means her people to abide by that which is the Catholic custom. She says in the 80th canon that it was "far from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, and only departed from them in those particular points wherein they had fallen."

But Mr. B. has recourse to the 89 articles by which he endeavours to bolster up his position. As to his reference to Art. 6, I never said that fasting Communion was necessary to salvation. Again, as to his quotation from Art. 34, I fail to see how fasting Communion can be "repugnant to God's Word," when it is not, directly or indirectly, forbidden therein. And here let me point out that Mr. B. has made an unfair use of this article. Why does he stop short at "so that nothing be ordained against God's Word?" Why not also quote the eleven lines that follow? Because, manifestly against him. Here they are:—"Whosoever through his private judgment willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that of-

fendeth against the the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren." The English Church, then, so far from rejecting all tradition, as Mr. B. would try to make it appear, has rather guarded "the traditions" pretty strongly.

If, as has been shown, fasting Communion was, and had been, all along up to the Reformation, a tradition of the Church, and one not repugnant to God's Word; then, fasting Communion was probably one of "the traditions" contemplated in this 34th Article. Art. 20 teaches that it is not lawful to "so expound one place of Scripture, that it be repugnant to another." How will Mr. B. reconcile his interpretation of St. Mark vii., with 2 Thess. ii., 15:—"Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Again, 2 Thess. iii., 6:—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he has received of us." Now this language shows conclusively, first, that there were traditional "customs" in the Apostolic Church, sanctioned and set on foot by the Apostles themselves; and secondly, that every right minded Christian was in duty bound to observe them, even if they did not quite coincide with his private judgment. "But if any man seem to be contentious, we have no such custom, neither the Churches of God."

Mr. B. denies that the Church of England at the Reformation appealed to Primitive Antiquity. I think the Book of Common Prayer contains sufficient evidence to refute this and to establish that she did so appeal. "Here you have an order of Prayer, and for the reading of Scripture, much agreeable to the mind and purpose of the old Fathers." (Concerning the service of the Church.) Again, the preface to the Ordinal reads: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles time there have been these orders of ministers in Christ's Church; Bishops, Priests, Deacons." The Church does not here assert that Holy Scripture alone makes the threefold order evident, Scripture only gives intimations to that effect. Scripture, then, not by itself, but read in the light of "Ancient Authors" makes it evident. I might produce evidence from other authorized documents of the Church; but this will suffice to prove the ground taken in my former letter, in this particular, as the true and proper one.

Mr. B. has endeavoured to make it appear from 1 Cor. xi., 19-22, that St. Paul styled fasting Communion, "heresy." But I do not see how St. Paul could have meant any such thing. Christ and His Apostles fasted. Fasting, then, in itself, cannot be wrong, much less be called "heresy." How, then, can receiving the Eucharist fasting, be characterized as heresy? Much rather is it an act of reverence to so receive. I may be wrong, but it appears to me that it was the divisions of the Corinthians which St. Paul called "heresies." "I hear that there be divisions among you, and I partly believe it. For there must be heresies among you" (v. 18, 19). They came together "not for the better, but for the worse." They profaned the Lord's Table with their own feasts—some were "drunken." Whereupon St. Paul exclaims, "What? Have ye not houses to eat and drink in?"

I find this astounding statement in Mr. B.'s letter, "Nowhere in the New Testament is that ordinance" (the Holy Communion) "spoken of other than as the 'Supper.'" This is an incorrect statement as may appear from Acts ii., 42: "And they continued steadfastly, in the breaking of bread." And again, Acts xv., 7: "And on the first day of the week when the Disciples came together to break bread."

Let me conclude by citing the counsel given by Biddad to Job—counsel which we should all do well to heed: "Inquire, I pray thee, of the former age and prepare thyself to the search of their fathers (for we are but of yesterday, and know nothing). Shall not they teach thee, and tell thee, and utter words out of their hearts?" (Job viii., 8-10.)

Yours faithfully,  
W. P. SWEATMAN.

Pembroke, 9th March, 1880.

EUROPEAN CHAPLAINS.

DEAR SIR,—I send you the following extract from "Mission Life" (published by S. P. G.) which reveals a state of affairs in the case of Continental Chaplains so like the condition of many of our own clergy that I think you may possibly consider it worth insertion in the DOMINION CHURCHMAN. The paper referred to is

in February number, and is a continuation of a former article of great interest and importance.

I remain,  
Yours truly,  
J. W. BURKE.

Belleville, March 13th, 1880.

It seem the chaplains are exposed to severe trials from the action of committees or trustees who base their power on a claim to own the buildings used for Divine Service, and also to hold the purse strings by which chaplain's salary is paid. The article goes on to say:—

"With regard to the buildings they are in many cases mere hired rooms; in others they are buildings specially erected for the purpose; while some are consecrated churches or chapels; but I believe that in almost every case the tenure of the building is, more or less in the hands of the congregation or committee, who are responsible for the rents or for debts upon the building, and who consequently, in some instances, cannot dissociate from their official position the idea that they are landlords, or owners, and have some sort of proprietary right which gives them a hold over the chaplain and his services. Being not unfrequently commercial men, and holding shares such as docks, railways, or theatres, they perhaps not unnaturally imagine that the Church should be carried on with some view to profit. If the chaplain succeed in drawing good congregations, and thereby securing increased pew rents, he may be allowed to conduct the services as he chooses. If otherwise, well, he had better look out for another place. On this state of things it is needless to comment. An example occurs to the writer where the committee having taken an idea into their heads, and the chaplain declining to see it in the same light, they first threatened to close the Church, and then actually locked the doors in his face, and he had to break them open by the aid of a locksmith in order to perform service in the Church for which he held the Bishop's license. These are fortunately rare and extreme instances; but without going to this length and subjecting themselves to legal process, the committee as at present constituted have, if so disposed, the choice of many ways by which to drive the chaplain out of the place. They may harass him with regard to his services, they may find fault with his views, or with his manner and delivery; they may object to his intoning the service, to his chanting the Psalms, to his using the surplice in preaching, to his making collections for charitable purposes, to his taking a holiday in the summer, to his teaching the catechism, to his reading the Athanasian creed and the Communion service; they may traduce him as a "Ritualist," a "Puseyite," or a "Jesuit in disguise;" persuade the ignorant members of the congregation that he is trying to lead them over to Rome, and that his wish to have baptisms performed in the Church, and to have the bodies of deceased persons brought to the Church, and his insisting on marriages and churchings being performed in the Church, are all so many examples of his sinister designs, and are plainly indicative of "Sacerdotalism," and "Ecclesiasticism," and "Sacramentarianism," and *omne quod exit in ism.*"

Another trial arises from the chaplain's salary being paid by or through these trustees or committees, and is illustrated by the following anecdote:—"In speaking to him these persons do not scruple to inform their pastor that he is their salaried employe, and is dependent on them for his maintenance, and that of his family."

"Who are your masters? said one of these gentry to a chaplain of high standing, M. A. Oxon, and of distinguished scholarship. Who are your masters? asked the committee man. Well, replied the chaplain, One is my master. To God, the Queen, and my Bishop I acknowledge allegiance. Oh, no, quote the other, we are your masters, and so you'll find when quarter day comes! And so he did, for the committee kept back his salary for six weeks, and then mulcted him for fifteen per cent. loss on the exchange, besides a claim of three pounds for back insurance tax.

If the chaplain ventures to remonstrate, or expostulate, or appeal, he is "thin skinned," "quarrelsome," "ill-tempered," "unchristian," &c., and the reply which his appeal receives is probably that he should "keep his temper," and use "tact and conciliation," in other words that he should "grin and bear it."

My God, my Father, while I stray  
Far from my home, in life's rough way,  
O teach me from my heart to say—  
"Thy will be done!"

If Thou should'st call me to resign  
What most I prize, it ne'er was mine;  
I only yield Thee what was Thine—  
"Thy will be done!"

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Family Reading.

THE REDBREAST.

A LEGEND OF EASTER.

Morn after morn across the frozen sward,  
A tiny songster comes, with humble guise  
And timid footsteps—asking charity.  
For uninvited guest tho' it may be,  
A daily banquet of the fair white food  
Is made a daily welcome; and when frost  
And snow have vanished, will, in sweet return,  
Repay me with a song of grateful joy  
From some green tree above me.  
Little bird  
Of sombre plumage and the crimson breast!  
'Tis something more than pity for thy state  
Of winter poverty and biting cold,  
That warms my heart, and bids me succour thee;  
For through the mem'ries of a bygone time  
There comes a story fraught with tender pain—  
Of how the darkening shadows fell on earth,  
(Which veiled her face that none might see her shame.)  
When One upon a cross laid down His life.  
The agonies of death grew damp and chill,  
The twining thorns and rankling nails pierced deep,  
And not a single hand would give Him ease.  
The men with hearts and souls were stoned, and mocked  
At misery so human—but there came  
A tiny bird, as if sent down from Heaven,  
To show that all creation was not dead  
To sympathy.  
No eye but One could note  
How tenderly the little messenger  
Withdrew a thorn from out the wounded brow,  
Or how it strove to pluck the cruel nails  
Which tore the sacred flesh—but all in vain!  
But on that smooth brown breast which warmly glowed  
With indignation at the scornful crowd,  
A drop of crimson fell, and with it set  
The stamp of God's approval.  
Ever since,  
(Tis thus the legend runs,) that rosy hue  
Has marked the bird as holy—teaching us  
A lesson—how the weak and feeble things  
Which walk the earth in silence, oft are made  
The ministers of good, and soon or late  
Win their best recompense—a Saviour's blood—  
Which seals them His.  
But woe to those  
Whose thrice repeated sins weave triple crowns,  
And strike that loving heart with deeper pain  
Than any nails His hands—who "put to shame  
And crucify, the Son of God afresh."

MARGARET HOUSMAN.

ARCHBISHOP USHER.

DIED 1655-6. AGED 76.

James Usher was the pious and learned Archbishop of Armagh. A very interesting life of this excellent man was originally written by his friend and chaplain, Dr. Richard Parr. Another has been recently presented to us by the Rev. R. B. Hone, Prebendary of Worcester. From their statements we collect the following particulars.  
Only a few weeks after his arrival at St. Donat's Castle, whither he went for protection after the defeat of the armies of King Charles the First, his studies were interrupted by a dangerous illness, in which a violent bleeding so exhausted

his frame, that the physicians despaired of his life, when he appeared

Waiting his summons to the sky,  
Content to live, but not afraid to die.

Whilst he was in the midst of his pain, as also his bleeding, he was still patient, praising God, and resigning himself up to His will, and giving all those about him, or that came to visit him, excellent heavenly advice to a holy life, and due preparation for death ere its agonies seized them. "It is a dangerous thing," he said, "to leave all undone till our last sickness; I fear a death-bed repentance will avail us little, if we have lived vainly and viciously, and neglected our conversion till we can sin no longer." Thus he exhorted all to fear God, and love and obey the Lord Jesus Christ, and to live a holy life. "And then," said he, "you will find the comfort of it at your death, and your change will be happy!"

But God had some further work for him to perform, and was pleased by degrees to restore him to his former health and strength.

About the middle of February, 1655, he went to the Priory at Ryegate, the seat of his patron, the Countess of Peterborough, taking his last leave of his friends and relations, who never had the happiness to see him again. He was now very aged, and though both his body and mind were healthy and vigorous for a man of his years, yet his eyesight was extremely decayed by his constant studying, so that he could scarce see to write but at a window, and that in the sunshine, which he constantly followed in, clear days from one window to another. He had now frequent thoughts of his dissolution; and as he was wont, every year, to note in his almanack, over against the day of his birth the year of his age, so in this year 1655, this note was found written in his own hand, "Now aged 75 years, my days are full." And presently after in capital letters, "RESIGNATION:" from which we may gather, that he now thought the day of his pilgrimage to be fulfilled, and that he now resigned up himself to God's will and pleasure.

Not long before his death, going to Ryegate, I (writes the narrator) preached a sermon there, where this good bishop was present; after church he was pleased to confer with me in private, (as it was usual with him so to do,) and he spake to this effect: "I thank you for your sermon. I am going out of this world, and I now desire, according to your text, (Col. iii. 2.) to seek those things which are above, where Christ sitteth on the right hand of God, and to be with Him in Heaven, of which," said he, "we ought not to doubt, if we can evidence to ourselves our conversion, true faith, and charity, and live in the exercise of those true graces and virtues with perseverance; mortifying daily our inbred corruptions, renouncing all ungodliness, and worldly lusts; and he that is arrived at this habitual frame and holy course is the blessed and happy man, and may rejoice in hope of a glorious eternity in the kingdom of Heaven, to receive that inheritance given by God to those that are sanctified."

So that all his discourse was of heavenly things, as if his better part had been there already, freed from the body and all terrene affections; and he seemed as if he were seriously considering his spiritual state, and making ready for his departure, which he now shortly expected. But since it had been usual with him to insist on things of this nature when we were together, and that he was at this time in health, I did not believe that his change was so near as he presaged; yet he himself had other thoughts, and it proved that he was not mistaken; for on the 20th March, (the day he fell sick,) after he had been most part of it, as long as he had light, at his study, he went from thence to visit a gentlewoman then sick in the house, giving her most excellent preparatives for death, together with other holy advice, for almost an hour,

and that in such a heavenly manner, as if, like Moses upon Mount Pisgah, he had then a prospect of the celestial Canaan.

Next morning early he complained of a great pain in his side; a physician being sent for prescribed what he thought convenient in the case; but it could not thereby be removed, but rather increased more and more upon him, which he bore with great patience for thirteen and fourteen hours; but his strength and spirits decaying, he wholly applied himself to prayer, and therein had the assistance of the countess's chaplain. Upon some abatement of the torture, he advised those about him to provide for death in the time of health, that then they might have nothing else to do but to die. Then taking his leave of the Countess of Peterborough, by whom he had been so long and kindly entertained, and giving her thanks for all her kindness to him, with excellent spiritual counsel as a return for all her favours, he desired to be left to his own private devotions. After which, the last words he was heard to utter, (about one o'clock in the afternoon,) praying for forgiveness of sins, were these: "O Lord, forgive me, especially my sins of omission." So presently after this, in sure hopes of a glorious immortality, he fell asleep, to the great grief and affliction of the said countess, who could never sufficiently lament her own and the Church's great loss, by his too sudden departure out of this life.

Thus died this humble and holy man, praying for his sins of omission, who was never known to omit his duty, or scarce to have let any time slip wherein he was not employed in some good action or other.

There is no state of mind more frequently to be observed in sickness, nor any more carefully to be guarded against, than that of the Pharisee, who said, "God, I thank thee, that I am not as other men are." Whereas, if we looked, as did Archbishop Usher, to our "sins of omission," without going any further in the work of self-examination, we should see enough to humble our notions of self-righteousness, to show the need of a deep repentance, and to constrain us to seek pardon through the merits of Christ Jesus.

CHRISTIAN ENTERPRISE IN WESTERN AFRICA.

BY A LATE MISSIONARY.

Sierra Leone, "the white man's grave," as it was long called, has few attractions for Europeans even now, although cultivation, drainage, and other improvements have rendered the climate healthy compared with what it once was. But Sierra Leone, even in its worst condition, strongly attracted the interest and sympathies of earnest Christian and philanthropic men seventy or eighty years ago.

When England first awoke to a sense of the iniquity of the slave trade, in which she, at one time, was as actively engaged as any other nation, her efforts were directed to stop the export of slaves from the western coast of Africa. It was made penal for any Englishman to engage in the slave trade; treaties were entered into with other countries to suppress it, and men-of-war were stationed to watch the coasts, capture slave ships, and liberate the slaves. It would, however, have been useless to land them on any part of the coast not under British rule, as they would only have been captured and enslaved again, and therefore the colony of Sierra Leone became the place of refuge for them.

Sierra Leone consists of a tract of country on the west coast of Africa, about thirty miles long by fifteen broad, running out, as a promontory, beyond the adjacent country, bounded on the north by the broad estuary of the Sierra Leone river, and on the south by a bay called Yawry Bay. It was acquired as a British possession early in the present century, and the first settlers in it were

a number of runaway slaves, from different countries, who had escaped from bondage, and were knocking about the streets of London and other large towns, much in the same destitute condition as those natives of the East who are now sometimes seen begging or sweeping crossings.

Men like William Wilberforce, Granville Sharp, Macaulay (father of the great historian), Sir F. Buxton, and others, who had brought about the abolition of slavery, and who took so much interest in the African people, were also among the chief promoters of the great missionary societies formed at the beginning of this century. It was greatly through their influence that one of the principal of these societies—the Church Missionary Society—directed its efforts to the liberated slave population of Sierra Leone. The field was not an inviting one, but the very wretchedness of the people, together with the strong feeling entertained that England owed some amends to the sons and daughters of Africa for wrongs inflicted upon them by the slave trade, led to its being adopted.

The difficulties which had to be encountered in undertaking such a work were by no means light. Foremost among them was the deadly nature of the climate. So bad was it—in the earlier days of the mission—that during the first twenty years no less than fifty-three agents of the Church Missionary Society (missionaries and missionaries' wives) laid down their lives in the cause; while a very large number of others had to return to Europe in broken health. The unhealthiness of the climate, however, was not the only difficulty; the state of the people themselves was such as might well have led those who first went to labour among them to shrink back from the work they had undertaken as a hopeless task. The liberated slaves came from many different countries and tribes of the interior. Representatives of more than one hundred different nations were found amongst them, each speaking a different language or dialect, and all alike reduced by privations and ill-treatment to the most abject state of wretchedness and misery, both of mind and body. How best to deal with such a diverse mass of uncivilized humanity must have been a perplexing problem. The men and women who undertook the work were not, however, such as would be easily turned from it. They were ready to lay down their lives, if need be, for the sake of their Lord and Saviour; and actuated by the highest motive that can actuate men—the love of His name, no lesser difficulty was likely to stay their efforts.

To learn all the different languages spoken by the liberated slaves was utterly impossible; the first missionaries in Sierra Leone were therefore compelled to adopt English as the common language. Patiently they set to work to impart some knowledge of it to their unpromising charges, that so they might be able to instil a few Christian ideas into their dark minds. Adult classes were formed, schools established for the children, and so, by degrees, a really intelligent community was formed. The schools proved a special help towards this, as the children educated in them contributed not a little to the enlightenment of their elders. It was long, however, before any very marked effect was produced upon the mass of the people. As in all similar efforts, the sowing had to go before the growing and reaping time. Christian efforts were patiently and persistently carried on year after year, and those efforts were nobly seconded by the Government of that day, which liberally aided the schools, gave land on which to settle the liberated slaves, and granted money towards their support, till they were able to maintain themselves by their own labour; but progress was gradual, and results had to be waited for; yet they came in due time.

After some years of persevering labour and effort the effects began to appear. Slowly but surely heathen notions were

uprooted from the minds of the people, heathen practices abolished, Christian ideas implanted, and the habits of Christian life and worship introduced. Thus the colony of Sierra Leone, peopled at first chiefly by liberated slaves—heathen, ignorant, and uncivilized—has, in the course of the present century, been changed into a Christian country which will now compare favourably with any part of our own land. The colony is divided into parishes or districts. In each parish or district there is a church, with schools, and, with the exception of two or three districts in Free Town itself, the capital of the colony and the seat of government, the ministers of the churches, and the masters and mistresses of the schools are all natives. Europeans, as has been shown, began the work, but native teachers have been prepared, and a native ministry raised up to take their places and carry it on. Sierra Leone, therefore, is no longer a field of missionary labour, but a settled Christian country, possessing its own self-governing, self-supporting, and self-extending Christian Church; and so presents a clear and distinct proof that Christian effort and enterprise are not labour in vain or strength spent for nought.

In the extension of Christianity in other parts of Africa, the native Church of Sierra Leone has had a large share, as most of the ministers, evangelists, and teachers have been drawn from its ranks, and many of the native Christians also have aided in the work. Liberated slaves, set free in Sierra Leone, and there christianized, civilized, and educated, have from time to time made their way back to their own lands, sometimes in considerable numbers. Where this has been the case, they have generally, after a short time, sent requests for missionaries and teachers to come and settle amongst them and their people, thus aiding the extension of Christianity, and the formation of native Churches in places far distant from the colony. It was in this way that the work in the Yoruba country—an extensive district, with a population estimated at about two millions, lying eleven or twelve hundred miles from Sierra Leone, to the south-east—was begun.

A number of Yorubans, who had been rescued from slave ships, and placed in Sierra Leone, returned, after some years, to their native land. Most of them had become Christians, and were anxious for the enjoyment, in their own country, of the Christian privileges and instruction to which they were now accustomed. They therefore sent requests to the missionaries in the colony that some ministers and teachers would come and settle among them in Abbeokuta,\* the chief city, and other towns. These requests were complied with, missionaries and teachers sent, and Christian work begun—the work of ministering to the little Christian community of about a hundred people who had returned from Sierra Leone, and of preaching to the heathen population of the great town of Abbeokuta and other places. The work was begun in 1846, and the result has been the establishment of a native Christian Church, numbering nearly four thousand people, who are ministered to, not by Europeans, but by thirteen ordained native clergymen. Another similar offshoot from the Sierra Leone Church has taken root along the banks of the river Niger, which, from the first, has been carried on entirely by native agency.

No account of Christian enterprise in Western Africa would, however, be complete without some brief notice of one remarkable individual connected with it, whose history is as wonderful as that of any man now living—Samuel Adjai Crowther, the Negro Bishop of the Niger Territory. To realize this strange history fully, let the reader imagine that he had stood, some fifty years ago, on the western shore of Africa, not far from the port of Lagos, and watched the revolting, but then common practice of barracooning and shipping a cargo of slaves; let him imagine what would have been his surprise and incredulity,

under such circumstances, if a bystander had pointed to one miserable lad among the slaves and said, "Do you see that boy there? He will one day be a Bishop of the Church of England!" Such a remark, had it been made, would have proved a true prophecy. The poor forlorn slave boy "Adjai" of fifty years ago, is now the Right Reverend Samuel Crowther, D.D., Anglican Bishop of the Niger Territory; a man whose praise is in all the Churches, and who is honoured and respected by all who know him. His history is a strange one. He was stolen from his native village as a lad by slave hunters and shipped off for South America: the vessel in which he was put was captured by an English man-of-war, and he, and his fellow-captives, rescued and taken to Sierra Leone. There he was received under the care of missionaries, and placed in one of the Church Missionary Society's schools. He became a Christian, and afterwards successively a school teacher, a catechist, and an ordained clergyman. In the latter capacity he went back with the first party of missionaries who went to the Yoruba country, his native land, in 1846, and was for some years engaged in the work there. During that time he found his mother, from whom he had been torn away many years before. After some years of labour as a native clergyman in the Yoruba country he was appointed Bishop of the Niger Territory, and consecrated in Canterbury Cathedral in 1864. Since that time he has been engaged in carrying on, with the help of native clergy and lay agents, a very successful mission on the banks of the Niger, which now extends over very nearly 800 miles, from Brass and Bonny, the two stations at two different mouths of the great river, to Lokoja, the farthest station in the interior.

From the foregoing paper it will be seen that Christian effort in Africa, commenced and carried on under so many difficulties, has produced great and permanent results. Not only has it led to the establishment of settled and self-supporting Christian churches in the colony of Sierra Leone, but has also issued in the extension of Christianity and the formation of similar churches in other and far distant parts of "the Dark Continent." While, therefore, Englishmen must ever remember with shame the wrongs that we, no less than other nations, once inflicted on the negro race by the slave trade, they may rejoice and thank God that so much has been done to make amends for those wrongs, by Christian enterprise in Western Africa.

\*The town of Abbeokuta contains about 100,000 people.

The late George Affleck, of Hartford, Connecticut, left Bishop Williams, or his successor, \$9,000 in trust to be expended for the suffering poor of Hartford in such manner as may seem best. He also gave \$2,000 to the Hartford Hospital, and \$3,000 to the Hartford Orphan Asylum.

The shock that buried Lisbon in 1755 never ceased to vibrate till it reached the wilds of Scotland and the vineyards of Madeira. It was felt among the islands of the Grecian Archipelago, and it changed the level of the solitary lakes that slept beneath the shadows of the North Alps. Even so the shock that Satan's kingdom sustained when Christianity was established will not cease to vibrate till it move the whole world.

A son had heard his father for years praying, "Let Thy kingdom come," and he had seen so little cash going in that direction that he became skeptical, and came to believe that this was a grand flourish by which his father got in from his long explorations in the regions of his dreary daily devotions. He said to his father one day, impatiently, "Father, give me the keys to the safe, I think it is about time to help the kingdom of God to come by the expenditure

of a little cash, or dry up on the subject altogether."

A very good story is told of a young minister, who was invited to preach in a country church in Pennsylvania on trial. An older preacher told him that it would please the people to quote a little Latin, Greek, and Hebrew in his sermons, taking it for granted they would understand it, when really they knew nothing about those languages. The young minister was puzzled, as he was a native of Wales, and knew nothing of those languages himself. But he was equal to the demand; and in his first sermon, having made a quotation from the Scriptures, he said: "This passage, brethren, has been slightly altered in the translation: it is only in the original Hebrew that you can grasp its full meaning; and he gave them the passage in good Welsh. They liked it, apparently, and presently he gave them some Welsh as Greek, and then some more as Latin. Then he was going to give them the Chaldaic version in Welsh, when he saw a Welshman sitting by the door, almost bursting with suppressed laughter. The preacher did not lose his self-possession, but instead of the Welsh quotation he was going to give, said, in Welsh, "For goodness sake, my friend, don't say a word about this till I have a chance to talk with you." The Welshman never betrayed the secret, and the congregation called the preacher to be their pastor. Query: Who did reveal the secret, the young preacher, or the old one who gave the advice?

Some twelve years ago, just after her marriage, the Princess of Wales, then on a visit to Belvoir Castle, was asked to record her "preferences" in an album belonging to the hostess. She complied by writing that her favourite Queen and King were Queen Dagmar and Richard Cœur de Lion; her favourite hero, poet, and artist, Wellington, Byron, and Sir Joshua Reynolds; her favourite author, Charles Dickens; her favourite virtue, charity; her favourite colour, blue; her favourite dish, a French tart; her favourite flower, the rose; her favourite name, Mary; her favourite occupation, reading aloud; her favourite amusement, "Driving my ponies;" her favourite motto, *Dieu et mon Droit*—her husband's, by the way; her favourite locality, home; her chief ambition, not to be fast; and as for her chief dislike, she has none.

## Children's Department.

### LOVING AND TRUSTING.

Give Jesus your heart. What does that mean? It means love Him. Why should you love Him? Because he has done so much for you. What has He done? He died that sinners might be saved. How are sinners saved? By trusting in the merits of Jesus's death. What do you understand by that? Relying upon His death as a sufficient punishment for your sins. If He has been punished for your sins, there is no necessity for you being punished for them too. So, you see, if you trust in Jesus, God will forgive you and save you; and if He forgives and saves you for Jesus's sake, you ought to love Jesus. Then give Him your heart.

In some parts of Eastern Europe there is a big black bird. It looks like a crow, and makes a loud cawing, much as crows do. Great flocks of them fly together, and when they alight, the roofs or trees or fields look black with them.

One day some of them flew into a missionary's yard. There was Miss Pussy, eating something. One Mr. Crow was hungry. He watched puss and flew about her, cawing. She went on eating and minded him not at all. He bore it as long as he could. Then he came

down to the ground, stepped up behind Miss Pussy, and pulled her tail with his bill! She turned around as he knew she would, and Mr. Crow snapped up the rest of the dinner, and flew away with it.

Did not Crow plan how to get his dinner from the cat?

It is especially noteworthy, that 180 of the Hebrew race have taken Holy Orders in the mother Church of England, many of them men of prominence, some having risen to the Bishopric.

Men will cheerfully give up their property to save the life of the body, yet, for the sake of property they will sacrifice the life of their souls.

A good mother always knows the company her daughters keep.

CHRISTIANITY.—Christianity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant, that he should be faithful; to the school-boy, that he should be diligent; to the street-sweeper, that he should sweep clean; to every worker, that his work should be well done.

### MERE ROSE'S DECISION.

STORY FOR YOUNG FOLKS.

#### CHAPTER II.

One cold November day Mere Rose sat over the fire in her cottage, which was situated in a little out-of-the-way Normandy village. The kitchen was paved with stone; there was a large table in it, a clock in one corner, and a dresser, on which was crockery, surmounted by a row of shining copper sauce-pans which were the pride of Mere Rose's life. They were kept so bright by her that you really could see your face in them. In the wide open hearth, with its narrow board on which some brass candlesticks stood, was a wood fire, burning well, and keeping the large hanging kettle of water quite hot.

Mere Rose sat by the fire in her tall Normandy cap, short blue skirts, and orange handkerchief crossed over her chest, and as she knitted, she thought of old times, when her children had gathered round her—children who were now all gone to that eternal home where all Mere Rose's affections were set. She thought of them, and a sigh would escape her now and then! but soon a smile lit up her face with its fine features, and a happy look came into her dark eyes as she thought that the dear Lord had indeed not left her alone, for, besides His unceasing care over her, had He not left her Clothilde and Julie? Mere Rose was really their grandmother, but they followed the fashion of the whole village, who called Madame Savelle, Mere Rose. Old and young, the few rich, and the many poor, called her Mere Rose, and it suited her well. Besides her being so truly kind and tender, and like a mother to all who needed her, she seemed to look at everything through rose-colored glasses. Not that she had that lazy way of surveying the unhappiness of others that made her shut her eyes to what she need sympathise with—it was not that, but just that, believing in the guidance of a wise Father's hand, she looked for the good in all the workings of life, whether in her own or that of others. But I have digressed, and must return to Mere Rose as she sat over the fire. A minute or two after the clock had struck half-past three the sound of wheels was heard, and a carriage, that was dashing at full speed through the village, drew up suddenly at the cottage.

Mere Rose guessed who it was, and before the footman had time to knock, she opened the door and saw her old

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THE FIELD MOUSE.

friend Madame le Comtesse de Fillac, who was seated in the carriage.

Madame de Fillac had known Mere Rose for years, and, wide as the breach of earthly rank was between them, there was, however, some bond in common that seemed to unite them. Besides the fact that both were Christians in more than name, they both kept to the old Huguenot faith that by early associations and many memories they held very dear.

"Mere Rose, where are the children?" asked Madame de Fillac.

"They are out still; if madame wishes, I can send for them," answered Mere Rose.

"Ah, no; I have not time to wait. Only, Mere Rose, I will tell you my errand. I am going away for some months tomorrow—a long, long way for me, for I am no longer young—to England to see relatives of my husband, who are married there. Ah, Mere Rose, it is a shocking thought to cross the sea, which I have never done before, and to go to that land where there is perpetual fog! but I must not grumble. I wanted to give one of your children a gift on Easter Day, but I have made a different plan. You are to watch which of them is the most generous, and to the most generous one give this on Easter Day." So saying, the old lady gave Mere Rose a small packet firmly sealed up.

"But, madame, who is to decide? surely madame does not leave it to me?" exclaimed Mere Rose, forgetting any thanks in her astonishment.

"Yes; I leave it to you. You know the children better than I do; you can watch them and do as I say. True generosity is very rare, Mere Rose," said Madame de Fillac, sadly; "and I want at least that your children should endeavour to gain that virtue. You are not to tell them of it till after you have given it, remember. You are to judge by the ordinary course of their lives, for I won't have them doing it as if to gain anything." And after a little

more talk, Madame de Fillac said adieu, and Mere Rose returned to her knitting, after locking up the parcel in a large box where she kept her marriage certificate, some faded flowers, and relics of the husband and children who were gone.

Presently the children came bursting into the cottage, and Mere Rose tried not to look conscious of a "secret," as she listened to their eager words.

Clothilde, the eldest, who was fourteen, warmed her hands as she spoke; and Julie, who was a year younger, put in a word now and then. They were happy-looking children, with affectionate natures and right principles, founded upon the one foundation—faith in their Lord, and a desire to live for Him.

"Oh, and, Mere Rose," said Julie, when Clothilde paused to take breath in her account of an accident that had taken place that morning, that they had just heard of, "part of the wall fell on the little Tots, who was playing in the garden, and his arm is so hurt!"

"It is indeed terrible, *mes enfants*," said Mere Rose. "How did the wall happen to fall?"

"You see, they had been repairing it, Mere Rose, and the workmen were away at dinner. Laure was knitting near, when the wall fell, hurting her very much. She was unconscious when they found her, and the *pauvre petit* Tots has his little arm broken."

"Yes; and, Mere Rose," said Julie, it is so sad for poor Laure, for she is quite thrown out of work. She is so ill, and she will not be able to wash for a long time."

"We must see what can be done," answered Mere Rose.

(To be continued.)

THE FIELD MOUSE.

We hardly know whether this little fellow should be called one of the wild animals of Canada or not. He is an animal,

certainly; and he is wild enough, too, as any of you boys who have tried to catch him very well know. But he is such a little fellow, and such a comical chap besides, that it seems rather ridiculous to call him a "wild animal" just like a lion or a tiger.

He is the tiniest of creatures, the very smallest of all the four-footed things which run in our fields and forests,—only two inches and a quarter long without his tail; to be sure that is a very important part of him, being about the same length as his body, and he would be greatly at a loss without it. If you could manage to catch a couple of them, and put them into a pair of scales they would weigh just a half-penny together! The fur is about the colour of the squirrel's, and so soft and thick, it feels like a little brown velvet cushion.

You like to have some object in your walks; why don't you hunt for the field mouse? Down deep in the meadow grass or the corn-field furrows you will find it; these are its haunts, and it would give you rather an exciting occupation, because the game is so small, and your eyes must be so sharp. Small, however, as it is, it is as clever in its way as an elephant. If, while you are searching for it, you happen to hit upon a nut with a round hole in it and all the kernel gone, you may be quite sure the Field Mouse has been over the ground before you, and that this has been the work of its little nibbling teeth. The squirrel likes nuts, but he holds one in his fore-paw and then cracks it down in two equal parts; so does the Nuthatch, but he pecks a ragged hole with a sharp beak which has been given him on purpose, while the little Field Mouse bores a hole as round and neat as you could do it with a gimlet. So that even an empty nut can tell its own story and make its history good, and as truly as if it had a tongue to speak it. So wonderful is Nature!

When the winter draws near, the wise little Field Mouse determines it

will have nothing to do with it, so it burrows in the ground, and lines the hole with soft grass, or else it creeps into the farmer's ricks, which is better still. In either case it goes fast asleep, and there it lies safe and snug till the spring time. It knows no more about frost and snow, and the bare country fields, than the nightingale or the swallow.

Tiny little Field Mouse! How tenderly you have been taken thought for! The great things in the world would almost seem as if they could take care of themselves, but the wee ones want to be specially provided for; and so they are. God has made a little work in this world for the Field Mouse, and then fitted it in and provided for all its needs. Then he sends us to it to learn from it such lessons of love and trust towards Him for ourselves.

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