

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, APRIL 12, 1888.

[No. 15.]

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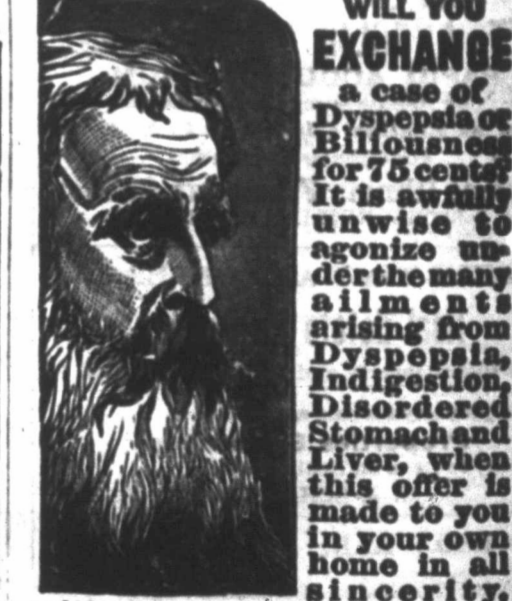
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LESSONS for SUNDAYS and HOLY-DAYS.

April 15...THIRD SUNDAY AFTER EASTER.

Morning—Numbers xxii. : Luke xii. 35.

Evening—Numbers xxiii. or xxiv. Galatians v. 13.

THURSDAY, APRIL 12, 1883.

The **DOMINION CHURCHMAN** has removed into larger and more commodious offices, No. 11 Imperial Buildings, 30 Adelaide St. East., west of Post Office.

THE BLASPHEMY PROSECUTIONS.—The agnostics in Canada are in an uproar over the punishment just inflicted in England upon a scoundrel named Foote, editor of the *Freethinker*, who had issued a vile, outrageous blasphemy of more than common indecency. A paper remarks that while the State "has no power now to resent insults to Christ, it has a clear right to prevent persons wantonly insulting Christians." It has often puzzled us to account for the delight felt by infidels in uttering and reading the coarsest blasphemous indecencies. One would have supposed that men who have a mission to correct the whole Christian world, who claim to know more than all Christendom has done for eighteen centuries, would have some sense of mental and moral dignity.

A FRIENDLY WORD TO AGNOSTICS.—Of course we are superstitious and stupid, being Christians, but we fail to see any danger to Christianity in men standing in a dung heap of scurrility and throwing up the dirt which seems (if we may use such a phrase) to be their native element, in the attempt to befoul the religion of Jesus Christ. We would suggest to agnostics that as religion has created a certain love of decency in the world, they would do well not to outrage this sentiment, vulgar blasphemy hurts nobody's faith, it only shows the mental and moral darkness consequent upon rejecting the Light of the World. The question is asked by people of clean tongues and clean lives and clean brains, "If agnosticism now amid the blaze of Christian light is so very dirty in its habits and speech, what would its literature be like if unchecked by Christian sentiment?" There is no danger of the world, cleansed by Christ, returning like a washed hog to wallowing in such mire as agnosticism now revels in.

A CASE IN POINT.—Look for a moment, for to look longer is not advisable, hardly indeed possible, at the two divorce cases just reported in the English court. A marquis is proven to have struck his wife and she the daughter of a Duke, struck her like a coal heaver, because she protested against his keeping another titled lady, the daughter of an Earl, as a concubine. This vile creature was parted from her titled husband because both preferred living a life of open vice. The men in these cases were notorious agnostics, and to say the truth,

carried their negation up to its logical issue. It is often remarked how much more woman is devoted to religion than man. She may well be, for without it she would be quickly degraded into the position her sex held in heathen times, the position an agnostic marquis and an agnostic Earl of this day put her into "for our learning."

THE TABLES TURNED ON DISSENT.—The author of "The dead hand in Free Churches," has set forth in detail the intent and object of no less than fifteen Acts of Parliament, which extend or exercise State patronage and control in the religious concerns of dissenting bodies, the bodies which are so active in an agitation to free the Church of England from State patronage and control! These Acts even extend to a definition of their doctrines and to a declaration of the ultimate authority in cases of dispute. So that our good friends who cry out so valiantly against the law because certain legal decisions are not as they would desire (nor for that matter as we should prefer) are after all only in the same fix as the dissenting bodies. We fear that the man who wishes to live without the States' control, even in religious affairs, must go up into the clouds or keep his religion to himself, for as soon as it begins to effect the rights and property of others the State must be recognized and no Church Court could be organized outside the authority of the State.

AN ILLUSTRATION OF THE NEED OF LAW.—We are all of us familiar with the working of the benevolent societies, such as the Masonic, Odd-Fellow's and Forrester's orders. These societies are trying to do a good work with no small success. Their strength, their whole power of doing good arises out of their unity, hence their chief watchwords. Now suppose a member wiser than the rest were to say "I dislike the ritual of my lodge or court, I will open a lodge or court and call it "Our Lodge" or "Our Court." I will do this without permission from the regular authority of the Order whose function it is to grant such power. What would happen? We all know he would be "sat upon" without ceremony and those who joined "Our Lodge" or "Our Court" would be disciplined promptly into obedience or, if stubborn, by excommunication. Yet "Our Lodge" or "Our Court" would be trying to do good and possibly doing it. Is it not strange that men can see the necessity of all this in a secular organization in order to preserve the strength of unity, and yet will not see that the Church of God also must have laws, authority and discipline in order to maintain its strength of unity?

A PLEA FOR A CHURCH SOCIETY.—It is seen on every hand how popular debating societies are. But in such societies, and very wisely so, religious subjects are tabooed. Now, why should not Churchmen meet with equally keen interest to discuss what the secular Society leaves alone? There are lots of questions about which Churchmen may find room for difference of opinion without overstepping the wide bounds of Catholic Dogma, and I feel that such debate would greatly tend to the formation of sound opinions on many questions of Church policy. I find two classes of people objecting to frequent Meetings: I may call them Pessimists and Optimists. The former will treat you to a Jeremiaid on the evil days in which we have fallen. They may, perhaps, grant that elsewhere work and progress is possible; but as to the particular portion of God's vineyard in which their lot is cast, the ground is of such Calvinistic sterility, or so overrun with weeds of Orange hue, the air is so chilled with Liberationist blasts, that they consider all they are called upon to do for Mother Church is to exercise the Englishman's proverbial privilege of complaint without emulating the diligence to which his grumbling is but the accompaniment. So writes the president of a Church Society in England and we give his words space in order to say that there is a great field here for Church of England Societies, either as Guilds or otherwise named, to associate

our young men and help them to means of self-instruction, innocent recreation and for training them in habits of Church work.

THE GRAND PRE REQUISITE.—For such work, for all work indeed, the writer of the above adds. "To spread our cause the first requisite is enthusiasm, that force which, generated in the human breast (just as steam gives motion to machinery), may be said in very truth to move the world. And I need not remind you that enthusiasm is the outcome of Faith, and that consequently all our action must spring from our consciousness of the absolute truth of our position as Members of the Catholic Church, of the vital need of the maintenance of the Catholic character of the branch of the One Church to which we belong, and of the great importance of our society as the chief existing organisation for the defence of the Faith."

JELLY-FISH CHURCHMEN.—"This thoroughness of purpose is the one thing needful, and the one thing so often absent from our lives. People look too much on all Church work as if it were a sort of recreation with which to fill up the idle hours left unoccupied by the real business of life. Now this sort of jelly-fish Churchmanship will gain us neither influence nor respect. In secular affairs such a temper would not get the parish pump repainted, much less will it move the lead weight of prejudice, ignorance, and laziness which we are called upon to deal with. Indifferentism and half-heartedness are non-conductors for the electric spark of enthusiasm. To evoke zeal we must first be zealous, we want men and women who are proud to be permitted to guard God's ark. Let us realize that we are pledged to a holy cause, one as sacred as mission work among the heathen at home or abroad—viz., the maintenance of that essence of Catholic truth without which the outward form of the Church is as salt which has lost its savour, and the want of which would paralyze Christian efforts in every direction." We like the phrase "jelly-fish Churchmanship," it so very exactly describes the kind of Churchmanship which is the whole secret of our weakness and want of enthusiasm. A jelly-fish cannot be enthusiastic, no Churchman can be a zealous and devoted Churchworker whose Church ideas are in a state of pulp, half water, and air. A jelly fish Church is far gone towards melting away.

WHAT funny people there are in the world! The Rev. J. M. Sangar, of Dryport, near Hull, has published a wretched penny tract reviling the Bishop of London for his conduct in the Mackonochie case; but he has printed in an appendix the correspondence relating to that gentleman's resignation. A more complete answer to Mr. Sangar's railing could not be conceived. The Rev. W. Adamson, vicar of Old Ford, has also rushed into print with ludicrous results, for his argument is based upon the theory that God has endowed Evangelical Protestantism with a Revelation, and endued it with Reason—a fact which, if it could only be substantiated, would place Mr. Adamson very high amongst the sons of Adam that have distinguished themselves as discoverers. What we principally object to in such writers is their utter imperviousness to reason. We should have thought that no one outside the establishments of Hanwell and Colney Hatch would have dreamt of contending that litigation had "settled for the Church and the country the laws of Church and State," and "defined the limits of toleration and comprehension." Again, anyone that could reason would know that the sole object of the suit against Mr. Mackonochie was to compel him to perform the service in a certain way at St. Alban's, or to leave the parish. He has left it, and the Court has no further control over him. If it had, he would not have been admitted to the benefice of St. Peter's, London Docks. It is, therefore, the merest drivel to talk about the perfidy of the Bishop of London.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—**BISHOP MACLAGAN.**

THE CHURCH TIMES ON 'VERTS.

READERS of the organs of the ultra party must have been struck with the very decided anti-Romanist utterances with which their columns now teem. These papers would be much offended, shocked we fear, if we were to say that their trumpets rang with Protestant tones, but it is very true, although objectionably put in this way, that even the *Rock* and *Record* are not more emphatically anti-Papal than the *Church Times* and *Church Review*. The *Times* for some years bravely bore the banner of the Catholic Church revival, when contumely and sneers came up from every quarter, the day is not far back when he who read this journal was set down as almost too far gone for recovery. There is a wiser spirit abroad now-a-days, both in this paper and in the Church, the former, being strong, is more sober and less rash, its eyes have been opened, as it candidly admitted, to the weakness, the folly, the reasonableness of their position who, in their new born zeal for union with the Catholic Church of Rome forgot altogether that their own Church was also a branch of the One Church of CHRIST, and though not as large, was a far purer Church than Rome, and therefore more truly Catholic because of its nearer likeness to Him by whose Headship over all catholicity comes.

We give the following quotation from the *Church Times* to show how decided is the antagonism to Rome of those who repudiate the title Protestant: "To spend one's time in dreaming what might have been, may not be very profitable; but it sometimes fills the mind with a melancholy pleasure. The Bishop of WESTERN NEW YORK has lately been in this mood, and has furnished the local *Churchman* with his idea of what would have happened if DR. NEWMAN had remained loyal to the Church of his Baptism, and if by his vote he had placed MR. KEBLE at the head of Oriel College. 'What,' he asks, might have been the result? Scores of SELWYNS and PATTESONS might have been sent forth. The regenerated Church would have regenerated the masses. The universities would have endeared themselves to the nation, by the welling forth of such streams of refreshment and renewal to the heart and mind of the nation. Great ministers of State would have seized the opportunity to strengthen the seats of national education, to restore the convocations, or even to organize a national synod, and to make episcopal election less unreal without impairing any essential part of the royal prerogative.' And so on. We believe that the picture is true; and that no good man ever did so much harm in this world with so little excuse as DR. NEWMAN, or ever lived to see his mistake yield such bitter fruit; for it cannot reasonably be doubted that the illusions with which the apparent success of the Romanizing movement in England filled the mind of Pius IX. was one of the chief causes of a policy which has brought such disasters on the Continental Churches. It should never be forgotten that though a few hundred members of the upper clas-

ses were won, the Anglo-Roman party has made no progress at all since the time when the Irish immigration occasioned by the potatoe famine came to an end; and the reverts have borne a larger proportion to the 'verts than the 'verts bore to the classes to which they belonged. The latest of these returned truants is LORD ROBERT MONTAGU. There are not many of those who went out from us that would not follow the noble lord's example if they would make the same allowances for the Church of England as they make for the Church of Rome, or would regard the Church of Rome with the critical eye with which they have allowed themselves to look upon the Church of England."

We draw especial attention to the severe terms in which DR. NEWMAN is condemned: "No man ever did so much harm in this world with so little excuse." A most true saying, for DR. NEWMAN to this day has not given any reason whatever for changing his Church, his notorious book being a mere tissue of trifling irrelevancies, and only saved from nonsense by its good English. We would also ask our friends to note also that the "reverts" have borne a larger proportion to the 'verts than the 'verts did to the classes to which they belonged," while "the Anglo-Roman party has made no progress at all since Irish Immigration came to an end."

So much dishonest capital has been made by the sects and their friends inside our lines out of the numerous secessions of a certain class to Rome, who were driven there chiefly by the narrowness, bigotry, anti-Catholic teaching and puritanism of sectism, that it is very desirable for Churchmen to be thoroughly informed as to the judgment and feeling of those Church organs which, like the *Times* on the 'vert question, speak with the authority of perfect knowledge.

EVENSONG IN THE WILDERNESS.

(COMMUNICATED.)

SEE, there is a district in a wild continent, where the inhabitants know not GOD; or a rock bound island with a rough and perhaps half Christian population. It is evening. The Eternal FATHER has poured down of His gifts all the day long upon that land; has sent sunlight, warmth, health and safety, food and prosperity; and now He is listening for man's thanks for all these benefits. What does He hear? Heather-shouts of revelry, wild songs, blasphemy, sordid or harmless conversation; but praise, thanks to the Giver—none.

But stay, what is that faint, clear sound rising amid the din? It is the silver tone of the church bell—a rough little homely church—and it is rung by the priest himself. Soon one voice, perhaps only one, is saying the Psalms, and raising the *Magnificat* and the *Gloria*. "How pitiable," the world says, "how useless to have service with no one to come to it!" How disheartening even the solitary priest may feel! But oh! brothers; could he but realize, could you all but realize, and remember what that evensong in the wilderness truly is, as I seem to see it now! The little bell sounds, men do not heed or break off their occupation to be present, but the angels hear, and the angels come. The guardian angels of all that land, of those wandering souls, hear the call with joy unspeakable. From east, and west, and north and south they come, they flock into and around the church, they form an overflowing congregation.

The priest raises his *Magnificat*. It is the one human note of praise, the one voice that pierces higher than the tree-tops, higher than the stars, the one "Alleluia" out of all those human hearts.

But it is not solitary, though the priest may so believe. No; behind the curtain of natural silence the holy spirits break forth into song, they encompass, they bear up the words of man with a glorious chorus of praise. Nor is this all. The strain rises from earth, and strikes the gates of heaven; it is taken up and repeated as the full sonorous repetition of an antiphon; it rebounds from side to side of the courts above; it is echoed from the lips of ten thousand times ten thousand, and thousands of thousands; "and again they say Alleluia."

So one voice on earth awakes the praises of heaven; so the ear of the FATHER is satisfied, and His heart is glad, for He knows that now, when He pours down there His "blessings on the evil and the good," "His rain upon the just and the unjust," there is one heart that knows whom it has to thank, one voice that will raise up faithfully morning and evening the glorious sacrifice of praise."

A WORD ON EVIL SPEAKING.

(COMMUNICATED.)

TO be ignorant on subjects which are constantly brought before us, upon which we are offering opinions is, to say the least of it, awkward. Take an illustration. A stage coach was starting, it matters not from what place, or where it was going. I do not know myself, but its only inside passenger was a worthy, comely, well-fed and well-intentioned dame. Just before the coach drove out of the inn yard, the guard opened the door, and a quiet parson-like, middle aged gentleman, with a meek aspect and a benevolent smile, took his place by her side. Journeys by stage coach take a long while in performing, and before they had arrived at their respective destinations, the parties in question had had time for a good deal of conversation. Being each prepossessed with the other's appearance and sentiments they had formed what may be termed a stage-coach intimacy. The lady talked much, as ladies of that age are apt to do, of the wickedness of the times, "and then those Puseyites," she said; "those wicked Popish Puseyites—they are worse than all put together—whatever shall we come to!"

"Puseyites, ma'am," said the gentleman, "what are they, and what wickedness do they commit?"

"Is it possible, sir," said the lady, "that you have never heard of those Puseyites, that are turning the world upside down?"

The meek gentleman admitted that he had heard of such people, but that he did not know a great deal about them; and as for turning the world upside down, the lady had just admitted that she did not see much good in the side which was now uppermost.

"Do you know," said she confidently, speaking in a low solemn voice, and laying her hand upon his arm, "do you know that Dr. Pusey himself sacrifices a lamb every Friday?"

"Nonsense, my dear madam," said the gentleman, "I assure you he does no such thing."

"I don't know what you mean by nonsense, sir," said the lady, drawing herself up and speaking with becoming dignity. "I suppose you do not mean to doubt my word; and I assure you, I have it from the very best authority.

that it is as I tell you, sir, Dr. Pusey sacrifices a lamb every Friday."

"But madam, my dear madam," said he deprecatingly, "I am Dr. Pusey, and I never sacrificed a lamb in my life; I have not the heart to do it, and I don't know how to kill it either."

This is all very well and very laughable, as far as the surface goes, it is a mere amusing incident which no one probably enjoyed more than the individual to whom it happened. But whenever we give it a deeper thought, and begin to look beyond the surface, it is very sad, and very wicked; because, ludicrous as it seems, it is in truth a breach of the ninth commandment of God, and a proof, if indeed proof were wanted, that this particular instance was only one out of many, all of them perhaps not quite so innocent.

The respectable, decent old lady in question was, no doubt, not an intentional breaker of God's commandments: she would have been horrified at the thought of it. She fully believed every word that she said. But she had taken up a story to the detriment of her neighbour's character, on grounds so light that to us they appear ridiculous. She had been nourishing a prejudice, and she was then and there disseminating that prejudice. Whatever might be her feelings they were not Christian charity, for charity "thinketh no evil; charity rejoiceth not in iniquity"—that is to say, in finding out or imagining iniquity in other people—"but rejoiceth in the truth." Railing of this kind, or indeed of any kind, in the long run invariably reacts upon itself, and injures the cause it appears to serve. MACHIAVEL indeed says, that a lie believed for half an hour may change the fate of kingdoms. And this may be true: but then it must be acted upon within the half-hour: it must not be about anything that lasts so long, as to suffer the excitement to die away. When people have time to consider they begin to find out that all is not true which has been so virulently asserted; they begin then to run into the opposite extreme, and to believe that nothing is true; then they come to think that they have done an injustice, and Englishmen, of whom justice is the boast and characteristic, are peculiarly sensitive on this head; and then they go just as much into the opposite error, by way of making it up.

THE DUTY OF READING.

WE have already pointed out more than once that the theory of the Church of England is that the Christian ministry is before all things a teaching body. The Roman view is that the clergy are firstly and chiefly the custodians of the sacraments, and only secondarily teachers, so that a parish might be served somehow, if not quite satisfactorily, by a priest who simply said Mass and performed baptisms and marriages, besides hearing confessions and giving the last sacraments to the dying, even if he did not preach at all, or but badly. It is a fairly arguable question as to the several merits of these two views; but there is no doubt in the world that the former is that of the English Church, and accordingly those who have taken office therein are bound to accommodate themselves to it. Hence it follows that fitting one's self for the discharge of the teaching office is the very first duty of an English clergyman; coming even before that other equally neglected duty of providing opportunities of daily public prayer for his parishioners. It comes also before visitation of the sick, certainly before that of the whole; and

if so, it is plain how much it must be in advance of any of the various semi-secular employments, such as penny banks, clothing clubs, and the like, which take up a great deal of a modern clergyman's time. Therefore, in planning the distribution of his day, the pastor who has once grasped this truth firmly will allot a certain portion to reading, as a duty which must be fulfilled at any cost; even that of delegating to others, or wholly laying aside, some other clerical—or at least parochial—work in which he is engaged. There can be little doubt that the work of the earliest Christian teachers must have been in many ways more trying, anxious, and complicated, than that of their successors now; and yet when St. Paul is giving his disciple and legate Timothy instructions upon his duties, the one piece of counsel which he puts in the very foreground of his directly personal advice is: "Give attendance to reading." Yet, when we remember that there was as yet no New Testament, much less any glosses thereon, for St. Timothy to read, and no newspapers, magazines, or reviews for him to be posted up in with the aim of being able to hold his own with the educated; while he had fully mastered the Old Testament Scriptures, and had the true Christian doctrine first hand from an Apostle, free from all later accretions and corruptions, it might seem that there was very little necessity for him to read at all. If he, nevertheless, did need study, the clergyman of to-day must do so a hundred times more, and we shall not labour that point any further.

It is not practicable to give advice as to the best part of the day to give to reading, for that varies with individual temperament and circumstances. Some men find their heads clearest in the early morning; others are most occupied at that very time with thoughts of the day's work lying before them, and cannot settle down peaceably till evening, when the occupations of their working hours are disposed of for a while. Some read slowly, and cannot read profitably unless safe from interruption for a good while; others can read quickly, and in snatches, picking up the salient passages as it were by instinct; and each must judge to which class he belongs, arranging his time-table accordingly.

The next point to be settled is not, as most may think, What am I to read? In some sense, that is a comparatively unimportant matter. The real question is, How am I to read? And, that because a moment's consideration will show that the best-chosen books, if one does not know how to get at their contents effectively, might as well be frivolous, or in an unknown tongue, so far as helping a man to teach others out of them. Now, the way for a man who has had no great experience in reading to proceed is twofold. He ought to begin by simply training his memory, if it be not naturally good. And for that, he must do exactly as a child at school does, learn pieces of different kinds off by heart. It is no bad practice to begin by committing two verses of the Psalms to memory every day, taking care not to increase the quantity till the effort begins to be almost imperceptible, and then adding another daily verse, and so on. Poetry, because of the aid to memory supplied by the rhymes, is a powerful strengthener of the faculty, and Mrs. Sidney Lear's "Five Minutes' Daily Readings of Poetry" will supply a sufficient number of short, attractive pieces for practice of this kind. Nor should this be all. The man who is conscious of having but a weak memory—nay, even he who rejoices in a strong one—ought to train it daily in various ways, resolutely searching back for what it lets drop, and not contenting himself without genuine effort for the purpose. The teacher wants not knowledge only, but knowledge at hand, and available for instant use, and that cannot be had without a trustworthy memory.

Having thus provided himself with a vessel which will hold what he wants to put into it, his next business is to see how he can insure that what he does put in shall be solid grain, and not mere chaff or bran. This is an even simpler process than the

former. It consists of reading with a pencil in hand, putting a little mark in the margin wherever a point of any kind is made, or a definite fact stated; omitting all the merely connecting thread and the padding. Then, read over again, attending exclusively to the passages thus marked, which will prove almost always very much less in bulk, close the book, and try to put down on a slate or a scrap of paper the points in their order, as briefly as is consistent with leaving nothing out. Some exceptionally modest and self-distrustful person may say: "But how am I to know which are, after all, the most important things in a page of matter?" There are two ways of solving this difficulty. One is to begin with a book of whose subject one already has a tolerable knowledge, and to note what are the points which are suitable for turning into questions, to ascertain if some one else knows as much about it. Another, and perhaps easier, method, is to take some good school-book which has a set of examination questions appended to each chapter or section, and to observe on what principle those questions are framed; as it will soon be seen what kind of matter is always left out of them. When this process has been applied steadily to half-a-dozen books, it will become almost instinctive, and a man will run his eye rapidly down a page, taking no account of the unimportant matter, but fastening on the facts, thereby saving much time in the mere reading, besides learning to carry away what he wants, and that only. Perhaps the greatest intellectual advantage to be got out of this process is that it soon trains the mind to discern when a book is mere chatter, and destitute of solid value. Of course, the process will not do everything. It will not enable a reader to distinguish the relative values, the truth or falsehood, of any statements he may find in a book he is reading. It may be full of matter capable of being thrown into the form of questions, and yet may be wholly untrustworthy. For satisfaction on that head, other methods need to be adopted, the easiest of which for general use is to procure a list of credible books from a competent adviser. The question of What to read comes third in order. Here the simplest advice to give to such as have been students at a theological college, and still possess the books they used there, is to continue to peruse such of them as deal with the subjects in which they feel themselves weakest. Very often these books are not the best that could be chosen—they are nearly always conditioned by the average diocesan examination for orders, which sorely needs improvement—but they are at least as good as an inexperienced student would probably choose for himself, and there is the great advantage of having them already in possession, and to some extent familiar enough to make reading them an easier task than grappling with entirely new matter can be to comparatively untrained minds. Where the inquirer has not been at such a college, and has not a stock of suitable volumes, the difficulty is rather greater. Still, unless a man be in that depth of ignorance which prevents his having any idea that he is ignorant at all—in which case he will probably not see these pages, and whom we may therefore leave out of account—he will know, at least, what is his own weakest point and will understand that he ought to begin by improving himself just there. Generally speaking, the weakest point of the average English clergyman is want of clear, definite knowledge of dogmatic theology. He is seldom familiar enough with it to be able to state clearly the very meaning of leading terms of divinity; not to say discriminating between competing statements regarding the same parts of the credenda to which he is pledged. Consequently we know nothing better for such a man than to begin with a clear and simple book like Sadler's "Church Doctrine—Bible Truth," and to follow with the more scholastic treatise of Bishop Forbes on the Nicene Creed. Those who are fortunate enough to procure a copy of Owen's Introduction to Dogmatic Theology will do well in reading it next; and if they really master these three works, which read in the particular way recommended above, a portion daily, ought not to occupy more than the inside of two months, even for slow readers, they will be sufficiently strengthened on all the main issues of Christian doctrine. Other subjects may then be taken up singly; but there is this great gain to be

had by making a general survey of doctrine first, that the sense of scale and of the relative importance of tenets is thus conveyed, and there is less likelihood of exaggerating the place of any one tenet in the doctrinal cycle, as is very likely to be the case when a reader tackles them singly without such preparation—a fact only too strongly forced on attention by the manner in which Baptismal Regeneration was reiterated forty years ago, or as some aspects of the Holy Eucharist and of Confession are sometimes still by a certain stamp of preacher. The broad rule to go upon, after getting such a groundwork as we recommend firmly laid, is to take one single point of doctrine, or one single episode of Church history, and to get it up as if for examination, or as if intending to deliver a lecture upon it, confining the attention to that one thing alone till mastered. It will not only fix the particular matter firmly in the memory, but it will train the powers of attention, teaching concentration, and bringing, besides, an unexpected mass of information in the wake of that which is the immediate object of study. So much must suffice to say for the present upon this momentous topic.—*Church Times.*

EARLY LITURGIES.

THE following is a report of a very interesting lecture delivered recently by the Rev. J. C. Cox, before a branch of the Church Union. It is much to be regretted that we have no organization in Canada which calls for the periodical delivery of short, instructive lectures of this character. The founding of such a Church Society might very profitably engage the attention of our Synods.

Rev. J. C. Cox, after giving a short and very valuable history of the Early Liturgies, passed at once to the Mission of St. Augustine in A.D. 596, and described how he found on his arrival that this land was not a heathen country, but one in which there were already seven Bishops, driven, no doubt, into Wales and Cornwall and the Peaks of Derbyshire, but still actively carrying on the work of the Church, and possessed, of course, a Liturgy of their own. St. Augustine, having asked Pope Gregory the Great what course he should adopt under these circumstances, was advised by him to make use of everything he found in the English Service and Customs which was good, and to introduce Roman customs only when English customs were faulty. Here was the first beginning of anything distinctively Roman in our Liturgy. The lecturer then noticed the various changes which took place after the Norman Conquest, which resulted in the compilation of the "Sarum Use" by St. Osmund in 1085. He said that a distinct "Roman Use" was never used in England till about 170 years ago, when the Roman Rite in England was ordered to adopt it. The Book used in the reign of Queen Mary was the old English and not the Roman one. He did not think that a strictly Roman Mass was ever celebrated in England, except in the Chapels of Ambassadors, until the last century. He had been told by the grand-daughter of a gentleman who very strongly supported the Roman Catholic cause last century (and he had verified the statement by his own inquiries), that at the time Charles Edward advanced to Derby there was a great deal of mystery attached to the cause of his sudden retreat. The reason was that when he reached Derby he took possession of the Church of All Saints, and the same evening had the usual service performed. Next morning, however, the Roman Mass was celebrated by a French Priest, which so disgusted a number of the pretender's leading supporters—persons of great influence in Derbyshire, Staffordshire and Leicestershire—that a council was called, which advised him to retire. With the exception of that Mass, Englishmen never knew what a Roman Mass was, and those who told Ritualists that they were Romanists only showed their utter ignorance of the whole subject of Liturgies of the Church. In dealing with the composition of their present Prayer Book they must remember the sources from which it was derived—the Breviary, the Missal, and the Manual. In monasteries and cathedrals it was the habit to meet for public worship seven times a day—Matins at 12 o'clock at night; Lauds about 3 o'clock, when the day was breaking; Prime at 6 o'clock; Tierce at 9 o'clock; Sext at 12; Nones at 3 in the afternoon; Vespers at 6 in the evening; and Compline about 9 o'clock; thus keeping up the old idea recorded in the Psalms, *Seven times a day will I praise Thee.* But in more modern times these services could not be kept up, and so the offices were arranged for congregational worship into two parts, answering to our Matins and Evensong. The Roman Office Books had been altered several

times before the Reformation, but the Sarum Missal probably existed as it was in the time of St. Osmund till the day it was formally adopted by Convocation as the Service-Book of the English Church "in *honoris canonice legis.*" In it they found no rule ordering the Celebrant to Administer only in One Kind, and certainly the refusal of the Cup to the laity was not known in 1085, when the Missal was first compiled. After referring to the objects of the Reformation—which, he said, were uniformity, having the Services read in the vernacular, simplicity in the performance of Divine Worship, and having the whole of the Bible read—the Lecturer then dwelt upon the successive Revisions of the Prayer Books in 1549, 1552, 1559, and the influence that Bucer and Martyr exercised upon them in a Protestant direction; the abolition of the Prayer Book under the Commonwealth, and its Restoration in 1662, when changes in a Catholic direction were made, in spite of the strong opposition of the Puritan party. Since that date but little change has been made, and the more they studied it the more they would find that our Church of England Prayer Book was Catholic in all the Truths it had preserved, and Protestant in all the errors it had rejected. In conclusion, the Lecturer said he believed God had a great future in store for the English Church, and, valuing as he did Apostolic Succession, he thought it important that the documentary evidence of their Apostolic Succession in England should be so strong as it was; and he challenged anyone to show him the Archives of any Continental Church that could be compared with those which in so marvellous a way had been preserved to the Church in this land, notwithstanding the havoc which was wrought upon it in the Sixteenth Century.

POSITION AND WORK OF THE LAITY.

BY DR. SHATTUCK, OF BOSTON.

THE following extracts from a paper read at the last Congress of the American Church:—"The writer was brought up and trained as a Congregationalist, an Independent, a member of the body denying the doctrine of 'One Catholic and Apostolic Church'; those belonging to it priding themselves as being Bible Christians. In considering the position and duty of the laity in the Church, the distinction between clergy and laity is involved. Now, as the writer in the short time allotted to him can say but little, he confines himself to the results of his own experience and observation; and an anecdote may bring before you prominent ideas of the relations of clergy and laity in the body of Christians as a member of which the writer was educated. In old colony times King's Chapel, in Boston, was the place of worship of the royal governors. But, when independence was declared, and the government of a king rejected, the rector and a majority of the worshippers of King's Chapel went away with the British troops to Halifax, regarding Church and State as identical; and that the fall of the civil government must be attended by the fall of the Church.

This building was occupied by a body of Independents whose meeting-house had been used by the British troops as a riding-school. This occupation was continued for five years; and when the Independents went back to their own meeting-house, a few stayed behind and joined the remnant of the old congregation. A theological student was invited to read prayers and sermons to them. He gained the respect and good-will of the congregation; and, as there was no bishop in Massachusetts, the Bishops of Connecticut and New York were successively asked to ordain the young man, and both refused for the same reason. The young man avowed himself a Socinian. The congregation would not be foiled, and resolved to ordain him themselves. On an appointed day all came together in their chapel and the young man was in the reading pew between the two wardens. One warden rose and asked, "People, do you will and appoint this man to be your minister?" The other warden answered, "We do." Then the wardens handed the Bible and a prayer-book to the young man, pronouncing, "Take authority from the people to administer the Word and sacraments to this congregation." The rector of one of the two Episcopal churches in the town, at the time, a few years subsequently, as he was walking with a companion, would point out this minister of King's Chapel, asking, "What do you suppose made that man a minister?" and answering, "Snuff and diabolism." One warden was a tobaccoist and the other a physician. The neighboring Independents praised highly this service, admiring that those trained in an Episcopal Church should have such correct views of ordination and set forth so simple a rite. The voice of the people was only heard; the will of the people only referred to in that service. Two or three gathered together in Christ's name have all authority. Now we recognize only Episcopal ordi-

nation, and an authority transmitted from our Lord and His apostles; and those thus ordained and commissioned have a greater distinction from their brethren. At the same time, a certain part is assigned to the laity in selecting candidates for ordination, and certificates from them are required as to the blameless life of the candidate before he can receive the laying on of hands. The laity can choose their own minister from the regularly ordained. The Roman Catholics and Methodists receive a minister designated by ecclesiastical authority. We note too that our laity have a voice in the election of bishops.

To enumerate briefly the duties that may devolve upon a layman: in the absence of a clergyman he may read prayers and sermons, he may be a superintendent of, a teacher in a Sunday-school. The prophetic office may devolve upon him. And yet he may not deliver sermons of his own composition.

While he is often called upon to make addresses, he may not array himself in the distinctive dress of a clergyman. He often wears the surplice and cassock and black gown. He may not wear a cope or a chasuble, whatever a clergyman may do. He may not administer the Holy Communion, he may not perform the marriage ceremony, he may not pronounce absolution or benediction. A very well-known Congregationalist clergyman said to his niece sitting beside him and her baby on her lap, and being the wife of an Episcopal clergyman, "Now, you would not ask me to baptize that child." "I might," was the answer, for lay baptism is allowed by the Church under certain circumstances.

There is one duty very distinctly devolving upon the laity: holding the managing Church property. The writer believes that in the Roman Church the bishop is the trustee, holding all property. Within a few years there has been a striking instance where property was grossly mismanaged and lost by a bishop from incompetence. In the English Church the title of the church and churchyard vests in the rector and vicar. With us such titles are held by wardens and vestries, or by proprietors of pews, or by lay trustees. The writer remembers a case before the civil courts, where the question whether the title of a Congregationalist meeting-house was vested in the proprietors of pews or in the communicants known as the Church, was decided in favour of the proprietors of pews. It must be admitted that the laity are often reluctant to assume and neglect in the discharge of these duties. Rectors of parishes are often sent out to raise funds for building or carrying on churches. The lay members cannot be absent from their business and must do without church services and ordinances while the clergyman is travelling here and there to raise funds. A witty Congregationalist layman in Boston remarked that the answer to the question in the catechism, "What is the chief end of man?" in that city, was, to keep shop and make money. And certainly in all our country the standard of living is so high and the competition in professional and mercantile life so great, and luxury and comfort so prominent in the aspirations of the young, such engrossing objects of pursuit with the middle-aged, that the laity have little time or strength to devote to the work of the Church. The number of those exempted from earning their daily bread is small in comparison to that class in old countries; and the prizes of this world are so attractive as to engross the interest of many who receive fortune from their forefathers. The services of those set apart to teach and lead in the way to the next world are lightly regarded. How many clergymen are so insufficiently provided for, that their strength and time needed Church work must be consumed by cares and efforts to make out a scanty maintenance! We are often told that the clergymen must be versed in matters pertaining to this world, and a business education is regarded as an advantage. The writer remembers listening to the conversation of two Methodists, one praising to the other the qualifications of his minister: "He built his own house, can lay bricks like a mason, and is equal to any carpenter for the work of his calling." The writer once appealed to a Churchman to support an assistant minister threatened with dismissal, and was assured of active co-operation on the ground, "That man fights the devil for me, and I cannot do without him." We often find parishes where, but for women, the work would not be done. Our parochial organization with wardens and vestry is highly commended and in repute.

A sensation was produced in Boston by a sermon of a distinguished Congregationalist preacher, in which he eloquently set forth the abuse of power, the interference and obstructiveness of deacons. We are told of a Presbyterian minister asking his deacon, "Why is it that you invariably go to sleep while I am preaching, but when a stranger stands in my place you are conspicuously awake and attentive?" "Why," said the deacon, "when you preach I am so confident that all will be wisely said, that I am lulled to slumber; but when a stranger comes I must be on the lookout." The writer had heard of an in-

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stance where a warden successively resisted the attempt of a zealous clergyman to introduce week-day service, on the ground that in the Bible we are told to worship God on the Sabbath and to work on week-days; and that he and his men in a large factory, of which he was the manager, could not attend week-day services without neglecting their secular avocations.

We must allude to the wide field in our Church open to women. How valuable is their work in parishes as district visitors, Sunday-school teachers. How much is often done by the wife of a clergyman ministering to souls and bodies, employing social advantages. The order of deaconesses is being revived; sisterhoods are being established, and who does not rejoice in all this? At the same we may congratulate ourselves on having bounds and metes. For we read of a Baptist woman ordaining her own son, her husband being an efficient teacher in her Sunday-school; of a Unitarian clergyman going to Europe for four months and of his wife preaching and doing pastoral work to the satisfaction of the congregation during his absence. In several of the denominations the clergyman is regarded almost entirely as a teacher. The writer noticed newspaper accounts of the sermons of two clergymen in Boston; one a Unitarian, the other a Trinitarian, and the subject of both was newspapers. What is going on in this world is regarded as the legitimate subject of Sunday sermons by a public teacher who must think for his flock and tell them on Sundays of this world and its ways. With us heaven and how to get there, the obstacles in our own hearts, the three adversaries, the world, the flesh, and the devil, are subjects on which we desire instruction when we go to church to worship God and adore our blessed Master; and our clergymen are believed to have received especial graces and powers at ordination, when they are set apart from secular pursuits. We read that Joshua was full of wisdom because Moses had laid his hands upon him. Our laymen are admitted to Church councils, authority and work is given them in parochial organizations; and thus a knowledge of the world and its ways, skill in dealing with fallen men in making rules and regulations for their benefit is furnished. The writer will here mention an instance falling under his own observation where in a Congregationalist the grant of recognition of the relative position and duty of clergyman and layman was curiously shown. A distinguished professor in a medical school of a large university had a brother much esteemed and widely known as an eloquent preacher. The medical man being introduced to a stranger as Doctor C., was asked, "Are you the Doctor C., who preaches?" and answered, "No, I practice; my brother preaches." Not long after this was said he took to public preaching, and a few years later, meeting a friend on Sunday morning and inquiring, "Where are you going?" and being answered, "To church," he remarked, "Why I went there for years, but finding no one to pray for me as well as I can pray for myself, and listening to no sermon without thinking how much better a one I could write I gave up entirely going to church."

There may be time to refer briefly to another matter of some importance. St. James exhorts, "Confess your sins one to another." In course of time confession was made exclusively to the clergy, and great abuses called for reformation. In our Church confession is made to the priest, but is not obligatory, and frequent and habitual confessions are regarded by many as dangerous and unwholesome. Our Methodist brethren, priding themselves on being Scriptural, practice public confession to one another. A bishop was on a steamboat going about his diocese and a Methodist clergyman was a fellow-passenger. He expressed a great desire to be introduced to the bishop, and no one offering to do so, he accosted the bishop and said, "I have a question to ask you. Did you ever say that the Methodists practiced confession as well as the Roman Catholics?" "I said," was the reply, "that confession with the Methodists differed from that with the Roman Catholics, inasmuch as while the latter confessed their sins, the former confessed their virtues."

The laity in the Methodist and Congregational Churches have a discipline and a power which they have not with us. The Church clergyman, the first and for a time the sole inhabitant of Boston, was joined by and for years lived among his Independent brethren. Finally he left his home and went back to England, avowing as the reason that he had left his native land to escape the tyranny of lords bishops; but he had found that of lords brethren much more intolerable. In our Church at this time bishops and clergy are much more carefully guarded and protected than laymen. Canons and provisions for trial and deposition hedge them in, but the laymen can follow his own devices, and it very seldom happens that any layman is ever debarred from Church privileges by way of punishment or discipline. Certainly laymen need not ask for any greater freedom in belief or practice; but it is a question whether there should not be addi-

tional provision for discipline. Endowments being few and scanty, and pecuniary resources being so much under the control and at the disposition of the laity the clergyman is at a disadvantage when differences in opinion or practice arise. Those with gifts of fortune, intellect, or position are attracted in numbers to secular pursuits. As a Congregationalist the writer was brought up to regard the position of a clergyman as more favourable for working unto salvation. As a Churchman he asks, is not the clergyman more exposed to the assaults of the devil, who very cunningly lays in wait for those whose fall or failure is likely to be attended with mischief to the greater number? An old English friend long in this country was asked as to what was being done in the parish with which he was connected; for, from his position he must be a member of the vestry. He replied, "I know nothing of the doings of the parish. I have always refused election to the vestry. I go to church to worship God, and I avoid being distracted by a knowledge of what is going on in being obliged to take part in the management of parochial matters." And is it wise for a layman to be desirous of appointment to places of honour and responsibility? Self-will and self-pleasing are bad enough in the management of the affairs of this world; but unless the laymen taking part in Church work be well on his guard and keep distinctly before him his responsibility to his Divine Master, peril and damage to his own soul may be the result. Saintry men have been remarkable for their reluctance to accept the highest offices of the Church, from their sense of the responsibility of the position and of their own frailty and insufficiency. And these examples may be profitable for all to whom humble and comparatively obscure work is assigned. A distinguished United States Senator, a Unitarian, was discoursing to a friend, a Churchman, and a very distinguished lawyer, on animal magnetism, at a time, thirty years ago, when much attention was being given to the subject. "Ah," said the latter, "I have a great advantage over you in considering this matter." "In what?" was the question. "I believe in the devil," was the answer. And we may well regret in our day that the agency of unseen powers of evil and good is so little recognized. The layman in his position as a soldier in the Church militant should appreciate the power and skill of his adversaries. He may be much occupied in the business of this world and well versed in its wisdom, but he needs to cultivate that wisdom resulting from a due appreciation of the relative importance of things temporal and things eternal.

THE SACREDNESS OF THE DEAD BODY.

THE Church recites the Lesson for the Burial of the Dead as the Second Lesson at Evening prayer on the Sunday after Easter, in testimony of her faith in the resurrection of this flesh.

The sanctity of a believer's dead body was an early article of the Church's Creed; and the old Testament has numerous touching incidents showing how this Creed was also that of the pre-Christian Church.

There is a disposition in some quarters to think and speak contemptuously of the body. Even Christian men who recite the Creed with all sincerity are afflicted by this heresy, and half unconsciously regard the body as the seat of all evil, and the chief impediment to the soul's free flight toward heaven. They accept too literally that mistranslation of St Paul's words which makes our "body of humiliation" "our vile body." They confound their body of flesh and bones with "the body of sin," and ascribe "the motions of sin in their members" to the members themselves. Or, again, the body is regarded as the mere domicile of the man, to be cast aside at death as a useless incumbrance. It is true that we build costly tombs and lay out beautiful cemeteries now, beside which an old-time church, with its matted weeds and luxuriant grass, its pestiferous vaults and crumbling tombstones, seems to bespeak a more neglectful age; but that God's acre was a sacred spot, which money could not buy and the world would not desecrate; while we sell out our costly tombs and cut up our cemeteries into building lots, and shoot the poor remnants of humanity into carts, to clear the way for the march of Mammon.

From all time men have exhibited some solicitude as to the disposition to be made of their bodies after death. To pass an unburied corpse without giving it at least the form of burial was a shameful act in the estimation of an ancient Roman, and of men more ancient than he. Their poets taught that the unburied dead must wander a hundred years on the bank of the Stygian river before they might cross and rest. The Word of the Lord denounced it as a woe against Jeoiakim: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem, and his dead body shall be cast out in the day to the heat, and in the night to the frosts."

We are told that this is all sentimental folly; and the body will turn to corruption anywhere, and to

the same unsightly corruption everywhere; that the green sea is as good a coverlet for that sleep as the green soil; and the roar of the ocean and the unceasing noises of the deep as sweet a lullaby to dead ears as the song of the birds, the rustle of foliage, or the soft crepitation of the growing herbage. But if a decent burial bring no comfort to the dead, the anticipation of it is a comforting thought for the dying; who, as they stand on the verge of the grave, and peer anxiously into its shadow, are not yet so freed from the body as to have no thought or care for its fate. Therefore, bury us not in Egypt, in the land of strangers, in the pathless ocean, on the battlefield, or in the Potter's Field of the unknown dead; cast not out our dust to the winds of heaven ere we have well begun our death-sleep; but carry up our bones to consecrated ground where our hopes lie buried before us; where our friends one by one have gathered; where our fathers sleep; where God's saints await their crown. The winding sheet and devouring worm are humiliation enough. Make our humiliation as decent as may be, and respect, though we be forgotten.

But is this sentiment—only sentiment? These bodies of ours are as truly a part of ourselves as our souls are. There is a wonderful physical identity stamped upon this flesh that survives all the changes of life, and makes it the same body from the cradle to the grave. Nor is the body one whit less honourable, after its kind, than the soul among the creatures of God. It is a body of humiliation now but that is the fault of the soul's transgression. It was created in the image of God, and it has not lost that image to the same extent that the soul has lost its moral likeness to God. It was created as immortal as the soul, and it recovers its lost immortality through the same Saviour who redeems the soul. It has shared and sympathized with all our experience, whether of good or of evil, of pleasure or of pain, of joy or of sorrow. We know that we must shortly put off this tabernacle and lay it in the dust. We know that it must itself be dust. But that dust is sacred to us as a part of ourselves, and whoever dishonours it dishonours us, whether we are conscious of the ignominy or not.

If there be any native dignity about a human body that makes it honourable, even in death and decay, there is a sanctity about a Christian body that makes dishonour done to it a desecration. If the fact that the soul has made this flesh its tabernacle exalts this flesh above the flesh of beasts, to what nobility is it not exalted by the fact that the Holy Ghost has made it His tabernacle? Every Christian corpse is like a consecrated church, which the rude accidents of war have left unused. No voice of prayer is heard therein; no songs; no notes of praise; no Gospel message echoes down the aisles. But there is the sacred desk with its Holy Bible and Liturgy; there is the venerable pulpit, eloquent with the words of life; there is the many-voiced organ; there are the pews and hassocks; there is the holy altar and the font, witnesses to the water and the blood of our redemption; all monitors of God, and memorials of the saints. Will you turn in a regiment who shall destroy the books, and rack the organ, and take the pulpit for a sentry box, and make the lecturn an orderly's desk, and quarter their horses in the pews? Nay! rather let the whole edifice be shattered into ruins than that one act of sacrilege should mock the sanctity of that house of God.

So every Christian body is a temple of the Holy Ghost. Its congregation of thoughts and faculties, of hopes and aspirations, and faith and love and mercy and humility and all holy graces, is scattered as an accident of the warfare with sin. But there are the lips which prayed the soul's prayers and poured out its complaints or thanksgivings. There are the hands which did Christ's work, and the feet that went on Christ's errands of love and mercy. There are the eyes which wept for sin, or glistened with hope; which looked up to heaven as seeing Him who is invisible; and if you needlessly mar one jot, or title of its holy order, you shall answer for sacrilege to the God who made it, to Christ, who redeemed it, and to the Holy Ghost, who sanctified it by His indwelling presence, and is still preserving it for the Resurrection.

A baptized body is a partaker of Christ's Resurrection Body. We are fed upon His Body in the Holy Eucharist. It is the assimilation of that heavenly food which forms in us that resurrection body in which we shall rise with Christ and be like Him. We inherit mortality from the first Adam. We derive immortality from the second Adam. "Except a man be born of water and the Holy Ghost, he cannot see the kingdom of God." "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

A human body which has been so joined to Christ the Good Man, is a sacred thing. It partakes of the sacredness of Christ's Body.

See how tenderly they cared for Christ's dead Body before He was declared to be the Prince of Life by the Resurrection from the dead—how they wrapped it in fine linens and laid it in a new tomb, expecting to renew their care on the Easter morning. Let the infidel and the unbeliever bring contempt on their own mortality if they will. It will be a dishonour, indeed, but not a desecration. But lay the Christian body in its hopeful bed and presume not to molest it while it takes its Sabbath before the great Easter of the Resurrection. The Christian hope is that in this flesh we shall see God. The indwelling of the Holy Spirit is the witness to that hope. Then, take care of this body when we have laid it aside for the season, and God will reward the pious deed.

So might a Christian Jacob charge his sons: "Bury me not in Egypt, in unconsecrated ground, which no voice of the Church has ever hallowed; but lay me in some God's acre where the saints do rest. If God will that death come to me afar from home and friends a stranger and alone, 'it is the Lord; let Him do what seemeth to Him good.' He seeth my dust wherever it may lie. But if I die among you, my sons, my people, ye shall bring me into the Church; ye shall say or sing over me: 'I know that my Redeemer liveth and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.' Ye shall cause to be sung over me that joyful cradle-song, of a soul newborn for eternity, which the Church calls 'The order for the Burial of the Dead.' Ye shall lay me in a village churchyard with my feet to the east, that I may face my Lord when He visiteth His people; and then ye shall be quit of this mine oath which I have caused you to swear, and my flesh shall rest in hope until the day of His appearing and His kingdom.—*New York Churchman.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC CITY.—*Trinity Church Vestry Meeting.*—The annual vestry meeting of Trinity Church was held on the 26th ult. The Rev. Mr. Ker, rector of the Church, took the chair. The rector said it afforded him the greatest possible pleasure to meet the members of the Church, for he was thankful to say that his apprehensions on assuming the charge were more formidable than the actual facts themselves. It was the earnest and unremitting efforts of the congregation that had won the victory, and to them let the praise be given. Trinity Church was now a substantial factor in the religious life of the community, and for himself he hoped that they would continue to pursue their work in that spirit which sanctifies all human effort, namely, for the honour of Christ, the well-being of society, and the widest possible sympathy and toleration for those who, not less zealous or less sincere than themselves, see their duty in a different direction or their manner of performing it in a different way. During his incumbency 67 children had been baptized, about half that number had either been confirmed or were about to be confirmed; there had been 15 marriages and nearly 30 interments. The roll of contributors to the sustentation fund showed an increase. He was sorry that this year they would lose their energetic superintendent, Mr. Geo. King, and also their delegate to Synod, Mr. Henry Hatch; both gentlemen were removing from Quebec. There was an increase in the number of communicants; the services were all well attended, and they had between Sunday School and Bible class nearly one hundred children under instruction. The year's financial report shows every item connected with the current expenses of the church paid up to the date and a small balance on hand, as well as a balance on hand towards the credit of the purchase fund \$191.50. All this was extremely satisfactory, but more satisfactory still to his mind (Mr. Ker's) was the fact that the cordial relationship existing between the congregation and himself continued without the slightest diminution. Mr. J. H. Richardson then presented the accounts for the current year. Messrs. J. H. Richardson, Samuel Mitchell, were elected wardens, and Messrs. Argue, Wilkinson, Mahony, Knowles, Young and Morton, were elected sidesmen for the ensuing year.

MONTREAL.

PORTAGE DU FORT.—The departure of the Rev. T. Motherwell, for his new field of labour in the Diocese of Niagara, is the cause of the most universal and heart felt regret to his parishioners here, among whom he and his equally esteemed wife, have labored with such diligence and love for the past eleven years. With sorrowful heart did many of his old parishioners partake of the Holy Communion on Easter Sunday, feeling that it was being administered to them by him, for, probably, the last time. On Easter Eve he was waited upon by a deputation of churchwardens, and the following address presented by Wm. G. LeRoy, Esq., C. J. Rimer, Esq., presenting the purse containing \$50. "The Rev. Thos. Motherwell:—Rev and dear sir,—We, the members of St. George's Church, Portage du Fort, and of St. James' Church, Bryson, feel that we cannot allow you to depart from our midst without first expressing our deep regret at losing so efficient a pastor and sincere friend. In presenting you with this expression of our feeling, we beg that you will accept the accompanying purse, not for its intrinsic value, but as a slight token of the deep and sincere regard we entertain for you, and our appreciation of the very valuable services you have so faithfully and unremittingly rendered to us in this mission for the past eleven years. Our very best wishes go with you to your new field of labour, and assurances that we shall always cherish a lively and affectionate interest in your, Mrs. (Motherwell and family), future welfare. Signed in behalf of the members of the above churches, Thos. Thacker, Jr., Alfred Wildman, Wardens, P. du Fort; W. Rimer, Henry Partens, Warden Bryson."

SABREVOIS COLLEGE.—The annual examination of the students attending this college, will be held in the college building, 119 Rue Chatham, on Thursday the 26th inst. It is hoped that a large number of Church people will be present to manifest their sympathy with and interest in the work of the Church of England amongst the French Canadians. In days gone by Sabrevois did not receive that cordial support from many of us which it deserved then, and deserves now. Surely the Catholic and Scriptural Church of England has a message for the Roman Catholic, and can point him to a "more excellent way." All shades of thought amongst us should rally round this Sabrevois work, and endeavour to make it even more successful and efficient than it is. It should be the work of the whole diocese, not that of a party only.

RESIGNATIONS.—We are glad to be able to state that the Rector of Knowlton has no present intention of resigning his parish. The Rev. T. W. Fyles has resigned the rectory of Cowansville, and has entered upon his duties as Emigrant Chaplain. The Rev. Klement Richardson, M.A., has left this Diocese and gone to a parish in Prince Edward's Island. The Rev. Robt. White, late of Hemmingford, has accepted a position in the Diocese of Quebec, and goes thither at once. We are glad to be able to correct the report that Mr. White is in poor health, he is in excellent health, and has not been ailing as was rumored.

DUNHAM.—The annual vestry meeting was held on Easter Monday, and opened by the service for the day. The reports of the churchwardens were very satisfactory in every respect. The Rector reported that he had received as salary considerably more during the year than the vestry had contracted to pay him, for which he warmly thanked his parishioners. The outgoing officers were re-elected, viz. Messrs Jos. S. Baker and Abel Meigs, wardens; Asa Ry. Kerd and Leonard Brown, sidesmen; Hon. T. Wood and W. S. Blake, Esq., delegates to the Synod. It is expected that some improvements will be made inside the church during the coming summer. A cordial vote of thanks was passed to Miss Lizzie Baker for her services as organist. The service for Tuesday in Easter-week was held at 4 o'clock p.m., and was fairly well attended, as were all the services of the Holy Week and Lenten season.

GRANBY.—The annual vestry meeting of this growing and important parish was held on Easter Monday, the Rector in the chair. Messrs. W. H. Robinson and Josiah Payne were elected wardens for the ensuing year; and Messrs E. Seale, Jr., and T. Ferguson, delegates to the Synod. Several resolutions of a complimentary nature were carried, and the meeting was dismissed with the benediction.

LENNOXVILLE.—*Medical Faculty of Bishop's College.*—This Faculty works in Montreal, and the following are the results of the Sessional Examinations just concluded. The names are classified in the order of merit:—*Botany*—A. F. Longeway, prize; R. C. Blackmer and A. P. Scott, honourable mention; H. P. Wilkins, D.

McNamara, J. P. Charest, P. E. Minckler, M. Tremblay, B. J. Ambrose. *Practical Chemistry*—C. E. Parent, F. R. England, E. Bronstorff, C. B. Ball, W. D. Nutter, C. Lafontaine, D. McNamara, W. G. Nichol, A. P. Scott, C. Ulrich, E. Laferriere, W. Patterson, J. P. Charest, E. M. Pinckney. *Anatomy*—F. R. England, C. Lafontaine, W. H. Drummond. *Physiology*—C. Lafontaine, C. E. Parent, W. G. Nichol, R. O'B. Freleigh, E. Laferriere, W. D. Nutter. *Materia Medica*—J. B. Saunders, A. P. Scott, W. E. Nichol, E. M. Pinckney, C. Lafontaine, D. McNamara, W. D. Nutter, C. E. Parent, E. Laferriere, C. Ulrich, J. P. Charest. *Chemistry*—A. P. Scott, W. G. Nichol, E. M. Pinckney, D. McNamara, C. E. Parent, D. McNamara, C. Ulrich, W. D. Nutter, C. Lafontaine, E. Laferriere. *Hygiene*—J. A. Caswell, E. Sirois, F. R. England, W. G. Nichol, C. E. Parent, E. M. Pinckney.

The following candidates successfully completed and passed their primary examinations, consisting of Anatomy, Physiology, Materia Medica, Chemistry and Hygiene:—Ernest E. Bronstorff, winner of the David Scholarship; R. C. Blackmer and C. B. Ball, first class honours; E. O'B. Freleigh, second class honours, P. E. Minckler, W. Patterson, W. H. Drummond.—Passed in Medical Jurisprudence, F. B. Saunders, W. A. Mackay.

Passed the final examination for the degree of C.M., M.D., consisting of practice of Medicine, Surgery, Obstetrics, Pathology, Medical Jurisprudence, Clinical Medicine and Clinical Surgery—J. A. Caswell, Wood gold medal for highest aggregate number of marks on all the subjects of professional examination; Sirois, Chancellor's prize for the best final examination (the gold medallist is excluded from competition for the prize)—P. E. Minckler.

Convocations for the conferring of degrees was held at the Synod Hall, Burnside Street, on Thursday afternoon, April 5th. Amongst too many of our people at the present time, it is the fashion to glorify McGill University as though it really belonged to the Church of England, quite ignoring the fact that in Bishop's College we have a university of our own, in every respect equal to any in Canada, and empowered to grant degrees in Law and Medicine and Arts, as well as in Divinity. There are quite a few excellent Church of England people in this diocese who can weep tears of love and affection over places such as McGill College and other sectarian institutions, yet for institutions really owned and worked by the Church, they have neither sympathy nor money. It is strange but quite true.

TORONTO.

A VERY SENSIBLE INQUIRY.—The *Toronto Globe* asks, "When shall we have a cathedral service in Toronto?" The reply seems to be, when we get a cathedral. That, however, is not enough, for we have had a cathedral for many years, and the services in it were always and now are modelled on the worship of the Methodists as near as is possible in a Church of England. With this difference, Wesleyans do share in divine worship when they can, in singing hymns, whereas in the cathedral that was, the congregation apparently take no notice of anything that goes on except the sermon. There seems, therefore, not much hope in the mere fact of a cathedral existing. Our hope is strong in the good sense of the Bishop leading him to meet this most pressing necessity, a necessity freely admitted by Churchmen of all parties, with a few exceptions, a few fossils who dread life. We trust his Lordship will pardon us, even discussing such a possibility, we admit it is not very complimentary to his judgment, but failing the Bishop, who may have difficulties, our hope is that the young men and young women of the churches every where, will rebel against the intolerable nuisance of being compelled to attend services made as dreary as possible as so many now are. Because certain would-be important personages are devoid of musical taste, destitute of imagination, without emotional capacity, they tyrannize over the Church and arrange her services as though dullness, meanness, lack of solemnity and beauty were when combined a high type of service to the Almighty. Such services may do for the tropics, where coolness is a relief, but we are not so devoid of frost in Canada that we need turn our churches into ice-houses, as so many in Toronto feel like.

GEORGETOWN.—Easter Day in this parish was marked by bright and earnest services appropriate to the season, and well attended. An additional children's service of song was held at 8 p.m., in which the children of Glen Williams Sunday-school joined those of Georgetown, who, with other members of our congregation, completely filled our church, the whole making a series of services enjoyed by the participants, and suitable to such a gracious time.

WHITFIELD MISSION.—Vestry meetings were held at Honeywood on Tuesday, the 27th inst., when Mr. Steward Murdy and Mr. R. Gray were appointed

wardens, Mr. S. Murdy was a movement of a c that object satisfactory from Easter when the fol Boyle the cl the people's elected trea The finance solved that carried out yard.

GOODERH which took days age q prise; since Tocque of 1 years ago, Gooderhan subject of l conclusion, the sublim unsectarian He was un us all, a ve membered is, howeve son Jabez ministry. this part

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CHURCH of the the Diocese of the Mech Right Re goma, the Rev. Ca Cayely, I Roberts, Williams Helliwell Montgon Sec. Tre owing to Rev. J. l nancial showed ture \$44 The amo from the ing amo are the Cayley per coll special Miss T Paul's, Park, p \$28; C Cummi held, w membe accepte the yea Toront Mrs. W Tinnin son, M Thome J. D. Bishop assista koka, and es the so clergy

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wardens, Mr. Murdy being clergyman's warden. Mr. S. Murdy was appointed lay delegate to the Synod. A movement was also inaugurated towards the erection of a church, and a subscription begun towards that object. The finances of the parish are in a very satisfactory state. At Whitfield the vestry adjourned from Easter Monday to the 30th March, was held, when the following officers were elected:—Mr. Robt. Boyle the clergyman's, and Mr. Samuel McCutcheon the people's warden; Mr. Thomas Reburn was re-elected treasurer and also lay delegate to the Synod. The finances are fairly satisfactory. It was also resolved that the action of a former meeting should be carried out in fencing and putting in order the graveyard.

GOODERHAM.—The death of the Rev. Mr. Gander, which took place at his son's in Monmouth, a few days ago quite sudden, has taken every one by surprise; since the relinquishment of the Rev. Mr. Tocque of the spiritual welfare of this part some five years ago, Mr. Gander has at sundry intervals visited Gooderham. No matter who it is I speak to on the subject of his death, one and all come to the same conclusion, that if ever a man could possibly enter the sublime abode, Mr. Gander, with his evangelical unsectarian christian way among us, assuredly will. He was undoubtedly deeply and highly respected by us all, a void will be caused among us long to be remembered and assuredly regretted. A consolation is, however, still left after his name and actions his son Jabez is now at college preparing to enter the ministry, it is expected the Bishop will assign him to this part after he has finished his course.

ORILLIA.—*St. James.*—The lay representatives are Messrs. Geo. J. Booth, Frank Evates, S. S. Robinson.

NORTH ORILLIA AND MEDONTE.—The lay representatives are John Hipwell, Basil R. Rowe, Daniel Walker.

CHURCHWOMAN'S MISSION AID.—The annual meeting of the the Churchwoman's Mission Aid Society of the Diocese of Toronto, took place on the 5th inst., at the Mechanics' Institute, at 8 o'clock. Present—The Right Rev. the Bishop of Toronto, the Bishop of Algoma, the Rev. J. P. Lewis, the Rev. Dr. McCarroll, Rev. Canon Osler, Rev. J. D. Cayley; Mesdames: Cayely, President; Tinning, Wyatt, McKean, McNab, Roberts, C. Thompson, Beard, Fitzgerald, Roger, Williamson, Cowan, Moffatt, Aird, Osler, Stanton, Helliwell; Misses, Wilcocks, Osler, Street, Franlas, Montgomery and others. Mrs. W. T. O'Reilly, Hon. Sec.-Treas. C. W. M. A., was unavoidably absent owing to ill health. Prayers having been said by the Rev. J. D. Cayley, the annual report was read. The financial statement for the year ending April 1st, 1888, showed the receipts to be \$568.08, and the expenditure \$447.97, leaving a balance on hand of \$90.11. The amount of \$568.08 is composed of \$240.92 collected from the following parishes, and of \$327.16 comprising amounts not credited to parishes. The following are the parish contributions: St. George's, per Mrs. Cayley and Mrs. McMurray, \$46.55; Holy Trinity, per collections, Mr. and Mrs. Pearson's subscriptions, special donation, Mr. Rowsell, \$80.15; All Saints, per Miss Thorne and Mr. and Mrs. Howard, \$71.22; St. Paul's, per Miss White, \$14; Christ Church, Deer Park, per Mrs. Baldwin, Mrs. Roger and Miss Fiskin, \$23; Christ Church, Brampton, per Mrs. Willoughby Cummins, \$6. During the year 87 meetings had been held, with an average attendance of eleven working members. It was resolved that the report read be accepted and circulated. The following officers for the year 1888-89 were elected: Patron, the Bishop of Toronto; President, Mrs. J. D. Cayley; Sec.-Treas., Mrs. W. T. O'Reilly; Superintendent of Sewing, Mrs. Tinning; Committee, Mrs. McMurray, Mrs. C. Thompson, Mrs. A. McLean Howard, Mrs. Wyatt, Miss Thorne, Mrs. Williamson; Advisory Committee, Rev. J. D. Cayley, Rev. John Pearson.—Carried. The Bishop of Algoma thanked the ladies present for the assistance they had given his parishioners in Muskoka, where he had recently made a couple of tours, and expressed his satisfaction at the work done by the society. After a few remarks by members of the clergy present, the meeting dispersed.

NIAGARA.

GUELPH.—On Wednesday, the 4th of April, a wedding took place in St. George's Church, the bride being Miss Fanny Howitt, the groom, the Rev. C. M. Harris, incumbent of Marmora, Diocese of Ontario. The service commenced with a voluntary by Miss Geddes. The Ven. Archdeacon Dixon, and the Rev. F. E. Howitt, brother of the bride, took the wedding service, the Archdeacon closing with the address. The first portions of the ceremony took place in the body of the church as the rubric directs, the closing service being read in front of the Altar. At the close of this

wedding service there was a celebration of the Holy Communion, of which the newly married couple and a few relatives and friends were partakers. Then the Wedding March pealed through the spacious church, and the wedding party proceeded to Homewood, the residence of the bride's mother, where they were hospitably entertained.

HAMILTON.—The Bishop of Niagara will hold his next general ordination on Trinity Sunday, in Christ Church Cathedral, Hamilton. The candidates are to present themselves at the Rectory, Guelph, on the preceding Wednesday morning.

Christ Church.—The ladies of Christ Church Cathedral congregation made \$300 clear by the recent sale of fancy work and high tea recently held by them.

ANCASTER.—At St. John's Church, on the 5th inst., the marriage of the Rev. A. J. Belt, B.A., of Arthur, son of the Rev. Rural Dean Belt, M.A., Burlington, and Miss Mary, eldest daughter of G. D. Farmer, Esq., of this parish, was celebrated in the presence of a large number of relatives and friends, the church being well filled. The father of the bridegroom solemnized the marriage, assisted by the Revs. Rural Dean Bull, M.A., Barton, C. Whitecombe, Stoney Creek, and the incumbent of the parish, W. R. Clark, B.A. Immediately after the ceremony, the Holy Communion was celebrated, when a large number of friends were partakers. The young couple being well known and highly esteemed, received numerous tokens of earnest friendship. On the previous day the bride elect was presented with a handsome writing desk by the Sunday-school children of St. John's Church, as a slight acknowledgment of her valuable services as teacher and organist.

DUNDAS.—A very large congregation assembled in St. James' Church on the morning of Palm Sunday, to witness the confirmation of twenty-six persons. Morning prayer was read by the assistant-in-charge, Rev. George A. Forneret, M.A.; the ante-communion service by the venerable rector, Rev. F. L. Osler, M.A., Rural Dean. Mr. Forneret then presented the candidates to the Bishop, who proceeded to administer the apostolic rite and the laying on of hands. The Bishop afterwards preached a most practical sermon, in which he showed the advantages of having the commandments frequently read in church, pointing out to the candidates their duties to God, and to their neighbour. During Holy Week there was a daily evening service, with short addresses by the assistant minister, on "The Seven Last Words." The attendance at the Lenten and Holy Week services were particularly good. The Easter Vestry meeting was fairly attended, the rector occupying the chair. The financial report was very satisfactory, and the stipend of the assistant was raised to \$1,200. The retiring wardens were re-appointed; viz.: Dr. Walker for the people. Mr. T. J. Bell, for the rector. The retiring lay delegate, Mr. R. S. Brooke, was re-elected to serve with Messrs. James Lomax and H. C. Gwyn.

HURON.

SARNIA.—The annual vestry meeting of St. George's church was held in the church on Monday evening. The Rector opened the meeting with prayer. Mr. C. H. Cogan, the vestry clerk, read the minutes of the preceding meetings, which were adopted. Rev. Mr. Davis gave a synopsis of his work for the past ten months, during which time he was pastor of the church. The Sunday-school had been reorganized and brought to a very satisfactory condition through the co-operation of an able staff of teachers and a devoted and energetic superintendent. The choir was greatly improved by the addition of new members. A Ladies' Aid Society had been organized, which had already rendered valuable assistance in augmenting the funds of the church, and from whose efforts much was to be expected in the future. A committee had been formed to deal with the question of a new church. A subscription list was opened and the amount promised now reached the handsome sum of \$11,000. Plans are being prepared, and in the course of a few days tenders will be called for. The rector thanked the congregation for their kindness and the hearty manner in which they had responded to his every call. He closed by expressing a hope that the year just passed had witnessed a real growth in the temporal and spiritual welfare of the church. Mr. J. P. Bucke submitted the annual financial report. The total receipts were \$2,922.90 and the expenditure \$2,758.22, leaving a balance on hand of \$164.68. On motion of Mr. A. C. Clark, seconded by Mr. R. S. Gurd, the report was received. These gentlemen and others complimented the retiring churchwardens on their very satisfactory report. Mr. E. A. Blunden, Superintendent of the Sunday-school, read his report for the past year, from which was gathered the following facts:—Number of scholars, 228; number of teachers, 20, and 4 officers; total receipts, \$175; total expenditure, \$180; balance on hand, \$40. The Rector re-ap-

pointed Mr. D. B. Charleson as his warden, and Mr. J. P. Bucke was reappointed people's warden. Messrs. A. C. Clarke and D. B. Charleson were re-elected as lay delegates to the Synod. Messrs. Thos. Kenny and C. Noble were appointed auditors. On motion, Messrs. Wm. Stovey, Thos. Fowler, R. Kenny and R. McAdams were appointed sidesmen for the ensuing year. A vote of thanks to the organist and choir was cordially and unanimously given. It was moved by Judge Robinson and seconded by Mr. Thos. Kenny, that Messrs. R. S. Gurd, A. C. Clark, Dr. Pousette, J. P. Bucke and Thos. Kenny, be a committee to draft an address to his Lordship the Bishop of Huron, expressive of regret at his approaching departure from the diocese.—Carried. The Rector pronounced the benediction, and the meeting adjourned for two weeks.

SARNIA RESERVE (INDIAN MISSION).—The annual vestry meeting took place in St. Peter's Church, Sarnia Reserve, on Monday afternoon, March 26th. The pastor, Rev. J. Jacobs was in the chair, and all the principal members of the church present. After the opening religious exercises, it was moved and seconded that Sampson Jackson be reappointed people's churchwarden.—Carried unanimously. Rev. J. Jacobs reappointed Mr. Peter Gray as minister's warden. Chief Joseph Wawanosh and Mr. David Gray were elected to act as sidesmen. Chief Silas Waubong was unanimously re-elected lay delegate to the Synod of Huron. Wahsay and Kushkegwada were appointed sextons. Misses Amelia Waubong and Betsy Peters were reappointed organists, and to receive the same salary as last year. The amount raised by St. Peter's congregation for church and missionary purposes during the past year is as follows: Organ fund, \$101.14; mission fund, \$46.35; church expenses, \$40.60; total, \$188.09. It was arranged to make further provision for improving the musical part of the services. The doxology having been sung the benediction was pronounced.

LONDON SOUTH.—*St. James' Church—Easter Vestry Meeting.*—The reports given by the clergyman and churchwardens were very satisfactory in our suburban as well as our city churches. In St. James' the Rev. Evan Davis, in a brief synopsis of the present status of the church, reported an increase in attendance, offertories and communicants. The regular services are: Sunday—Matsins, 11 a.m.; evensong, 7 p.m.; Wednesday—7.30 p.m.; Friday—Cottage meetings, 8 p.m.; in Passion Week, each evening, 7.30 p.m. Visits by clergyman since last Easter, 1,170; number of communicants on Easter Day, 187, and offertory, \$122. The average number of communicants previous was 76. Greater accommodation is needed in the Sunday-school. Churchwardens elected, Mr. R. B. Hungerford and Mr. G. Sutherland. Lay delegates, Judge Davis and Mr. W. Moore.

MITCHELL.—Rev. Pierre De Lorn, Rector of Mitchell, on his return from Europe, was presented with a very kindly address of welcome on Easter eve, by Rev. J. Edwards, the churchwardens and parishioners. He had received from the Bishop leave for one year from Easter, 1882. He spent the year actively engaged in Church work in England and France, and was home in time to be present at the Easter vestry meetings. The good Church folk of Mitchell rejoice to meet him returning from his tour in good health and spirits on resuming his clerical duties. A visit to the parent Church in the good old country would be of infinite service to our younger clergy, so that they might have personal knowledge of the status, the work and the life of the Anglo-Catholic Church.

MUNCY.—At the last quarterly meeting of the Standing Committee of this Synod, the Rev. H. Pahsahquahong Chase, Indian missionary of St. Paul's, St. John's and Zion Churches in Muncy and Oneida, applied for superannuation, he having been twenty years in the work, and failing health had caused him to retire.

INGERSOLL.—*St. James' Church.*—Rev. E. M. Bland, Rector; Churchwardens elected, Messrs. H. Crotty and Thomas Wells; Lay delegates, Major Hipkins and Mr. Perkins. Meeting adjourned till the following Monday.

WIARTON.—*Trinity Church.*—Incumbent, Rev. W. Stout; Churchwardens elected, Messrs. John Wood and Joseph Wright; Delegate, Mr. A. Carver.

WOODSTOCK.—*Old St. Paul's.*—Rev. A. H. Hastings, Rector; Churchwardens elected, Messrs. John Hart and Alex. McClenaghan; Delegates to Synod, Col. Barwick and Messrs. Peers and A. McClenaghan.

New St. Paul's.—Rev. J. J. Hill, Incumbent; Churchwardens elected, Messrs. L. C. Beard and Jas. Canfield; Delegates, Messrs. W. Gray, W. H. Eakins and Capt. Hipkins.

RUPERT'S LAND.

WINNIPEG.—The Lenten season, and especially Holy Week, was well observed in this city. Easter Sunday was also properly kept as the most joyous festival of the Christian year should be. At Holy Trinity, where his Lordship the Metropolitan preached, the music was of a very elaborate character. In the anthem, "Ascend, O Risen Lord," the cornet was introduced with startling effect. A large offertory for the Widow and Orphan fund was taken up.

Christ Church.—This church was densely crowded both morning and evening. There was an early Celebration largely attended. The Rector was assisted by the Rev. Mr. Leslie and Mr. Nicholls. The Altar was beautifully decorated with hyacinths and other flowers, while behind in place of the purple screen, removed on Good Friday, was a white one with the legend in gold letters, "I am the Resurrection and the Life." The lectern and pulpit frontals were also white with embroidered crosses, and the Altar cloth was heavily fringed with gold. The singing throughout was very good. The Creeds, which were sung, the service being full choral, were magnificently rendered. The hymns were, processional, "Jesus Christ is risen to-day;" "Light's glittering morn be decks the sky;" "O sons and daughters, let us sing;" "The strife is o'er." The *O Salutaris Hostia* was sung during the celebration of the Holy Communion by the whole congregation, kneeling. The sermon was by the Rector, who took as his text St. Matthew xxiii. 6. In the afternoon the Sunday school, each class being provided with a banner bearing its name, marched in procession to the church, where a short service was held and an address delivered by the Rector. In the evening service the anthem was, "They have taken away my Lord," the bass and soprano solo being splendidly given. The Rector preached, from Romans xii. 2, a very striking sermon. He spoke of the mighty railway that was even now spanning this vast continent, stretching from the rock-bound coasts of Nova Scotia and New Brunswick till presently we should see it reach the blue Pacific; and yet as seated in luxurious coaches gliding smoothly on steel rails over foaming rivers and treacherous morasses, how little we thought of the toil and suffering necessary to produce so great a work. The rails, if they could speak, would tell of gloomy mines, and men seen in the flickering light toiling for their hard-earned bread; men who had loved and hoped, hated and despaired, cursed and died. Men whose lives as well as their sinews, and perhaps their souls, were worked into those steel bars. The carriage, too, could tell a tale, and the engine with its intricate machinery, almost instinct with life, would tell of the master minds and skilful hands that had been engaged in its construction. From the moment it was commenced till finally it sped along the steel rails, guided by the hand of man. He reminded the ladies that to produce the dresses they wore required toil and care, and even lives. The coral was especially fraught with human misery. The pearl was the encrusted agony of the oyster; while the silk, which the worm gave up its life to provide, was made up with the toil-worn fingers and care-worn hearts of seamstresses who lived and died in misery. Their gloves represented the dying agonies of the kid; and thus those who would not willingly harm a fly, bore on their persons the compressed agonies of many of God's creatures. He then showed that the Church in the same way had taken years of toil, suffering, and loss of life to establish it. He also dwelt on the many important events witnessed by the Paschal moon. The stranding of the ark upon Mount Ararat, the slaying of the first-born, and the towering walls of water which afforded a safe passage to the Israelites swept over the host of Pharaoh, and the more striking spectacle of the three crosses standing on the hill, on the centre one of which the Lord of all the world was crucified, and he thought it only natural to believe that the same Paschal moon which saw Christ's Passion in the garden of Gethsemane, would see Him, with His feet upon Mount Olivet, come to judge the nations.

BRITISH.

A MODEL MISSIONARY BISHOP.—The *Christian World*, in referring to the late Bishop Steere and his work, says, "He was a high Churchman of a somewhat pronounced type, but his sympathies rose above ecclesiastical distinctions, and enabled him to act as the adviser, friend, and fellow-worker of men of various churches and of no church. He shrank from no form of labour for the work to which he devoted himself, and as a carpenter, a composer and printer, a bricklayer and architect, and in many other capacities besides that of a philologist, a scholar, a preacher, and a bishop, he exercised his various gifts, and showed high ability in all. He managed both his own clergy and the natives with consummate address, and

the magnetic influence of his striking personality was acknowledged, by Christian and Mussulman, by slave-dealer and slaves, by African chiefs and by European officials. He had a somewhat stern face, but a kindly mouth, and his manner was singularly quiet and unostentatious. One of his favourite expressions was, it is said, 'Cultivate repose,' but it was only in death that his spirit, so eager under an outward calm, could find rest. In thus extolling the virtues of this good bishop our contemporary is paying a high tribute to the Home Reunion Society, of which he was vice-president, and with whose principles he deeply sympathized.

SERIOUS ILLNESS OF THE BISHOP OF ARGYLE AND THE ISLES.—It will be learned with deep regret that the Bishop of Argyll and the Isles (Dr. G. R. Mackarnes), now residing at Brighton, is in a most precarious state of health. About a year ago the Bishop went under an operation for cancer, and it then was hoped that the evil had been eradicated, but lately a return of the disease has proved so serious that the medical advisers give no hope of recovery. It will be remembered that the Bishop, who is a brother of the Bishop of Oxford, was elected in succession to the late Bishop Ewing, and was consecrated within St. Mary's Church, Glasgow, on March 25th, 1874. The Very Rev. J. Chinnery-Haldane, Dean of the Diocese, has been appointed Commissary during the Bishop's illness.

A GOOD APPOINTMENT.—We believe that the Rev. G. Body is to succeed to the Bishop-designate of Truro in the vicarage of St. Peter's, Eaton-square. We trust this report is well founded, we hear of it with great satisfaction, and should rejoice to know that so great a power was permanently located where it has been so constantly exercised at a great cost of time and weariness by travelling.

Dr. Benson, the new Archbishop of Canterbury, has been duly enthroned, and some American bishops were present, including the Bishop of Long Island. A dense crowd of people were in the cathedral. The Duke of Edinburgh representatives of Oxford and Cambridge Universities, and a great concourse of clergymen were present.

Correspondence.

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

QUESTIONS.

Replies are asked to the following questions:

1. Are deacons allowed to officiate in the ante-Communion service?—the wording of the rubrics seems certainly against it; what is the usual custom?
2. In some churches they are using a compound called "unfermented wine" at Holy Communion; many persons doubt this mixture being wine at all, and consequently are much grieved at its being used. Has the practice received Episcopal sanction, or is it authorized by the Church in any way?

THE CHURCH IN THE NORTH-WEST.

SIR,—Such great interest is felt now in regard to the future of the North-west Territories, doubtless the readers of the DOMINION CHURCHMAN would be pleased to hear of the progress of the Church in these parts.

Prince Albert, picturesquely situated on the southern bank of the North Saskatchewan, and about twenty miles from the junction of the rivers, is, beyond a doubt, the most largely settled district in the Territories, consequently we have no less than four churches established here, and one in the course of construction, besides a service held weekly, in a schoolhouse *pro tem.*, until the erection of a church. St. Mary's is the principal and leading church here, until the erection of the cathedral. About five miles up the river, prominently situated on a hill, stands St. Catharine's. At the south branch of the Saskatchewan, which forms the southern boundary of Prince Albert, are St. Andrew's and St. James', about ten miles apart. It is between these two latter that another church is being built.

On the north branch, four or five miles down the river from St. Mary's, weekly services are held, conducted by myself. Here, though, we at present have no church, and the congregation is comparatively small, they show such a lasting enthusiasm and Christian-like zeal in the promotion of the Church and her interests, that I think it is but a matter of a short time before we have a respectable chapel.

Active and practical measures are being taken for the erection of the cathedral in the very centre of

this rapidly progressing town. The cost is estimated at \$15,000 or \$20,000.

Directly north of Prince Albert, some 300 miles, is the Stanley Mission on the English River. As a earnest of the good work done at this mission, no less than seventy-five Indians were confined by the Bishop during his Lordship's last visit to that place. Forty miles west of Prince Albert is the Assinippi Mission, consisting almost entirely of Cree Indians. Further on, one hundred miles, is the Eagle House Mission, about twenty miles from Battleford, the former capital. Further west, towards the Rockies, are established missions on the great reserves of the Piegan, Blood, and Blackfoot Indians.

These comprise our principal missions, but space does not permit me to mention minor and less important work done for the propagation of the Gospel throughout the Territories; but when we consider the severe hindrances and great disadvantages that the Church has had to contend with in this Diocese *ab initio*, and principally the lack of sufficient means—*hiatus valde deplendus*—we can arrive at but one conclusion, viz., that her advance and progress have been indeed rapid.

Yours faithfully,

RONALD HILTON.

THE UNIVERSITY OF TRINITY COLLEGE SUPPLEMENTAL ENDOWMENT FUND.

DEAR SIR,—As the canvass for our Supplemental Endowment Fund progresses, I find an impression more or less prevalent that we are only seeking large contributions. This may have arisen partly from the fact that only large amounts are given in the printed circular of last October. But the sooner the public mind is disabused of any such erroneous impression, the better.

Of course we want liberal subscriptions from those who are in a position to furnish them. But we do not at all despise the smaller offerings of those who are less richly blessed in temporal things. Our aim is to awaken a wide-spread interest in the Church's University. We would have supporters in every parish—no matter how small or how remote. We would give to every earnest advocate of higher religious education the opportunity to do something for an institution which so signally exemplifies the union of secular and religious instruction. We cannot forget the divine commendation of the poor widow of the Gospel who cast her two mites—her whole living for the day—into the treasury.

I know that in every parish there are pressing local claims. I am aware of the frequent diocesan appeals. To maintain the regular ministrations of the Church in the settled parishes and the mission fields, imposes a somewhat heavy burden upon many of our people. But rising above this continued cry for means is the louder and more urgent call for men. In these days of doubt, when people's minds are being unsettled regarding the ancient verities, our laity must be well grounded in the faith, and our clergy thoroughly equipped for the conflict with infidelity. To furnish such a course of instruction as will accomplish this, is part of our aim in enlarging the University's sphere of action. To co-operate in such a work must be the wish of every lover of the "old paths" of the Gospel of Christ.

In the many parishes scattered over this province there are hundreds of persons who, were they only asked, would cheerfully contribute from one to ten dollars towards the equipment of a Christian University which aspires to the education of our people—both lay and clerical—upon the broad lines of "Our Faith" of the Gospel.

Then too it should be borne in mind that our appeal is not to be an annual one. Let the endowment now asked for be raised, and we shall have no need to ask again. The Canadian Church has not been asked for a dollar toward the maintenance of this child of her own begetting, for more than thirty years. Surely then there should be a general and hearty response now, to this one appeal.

In order that all our people—those in humble as well as those in affluent circumstances—may have the privilege of co-operating in this great work, I should like to see a Trinity College Working Association formed in every parish. For the attainment of this end I bespeak the assistance of the clergy. No one need be afraid of impoverishing his parish by such a course of action. Quite the reverse. The income of blessing, and increased liberality will more than equal the outgo of dollars and cents.

But especially I should like to find a few active ladies or gentlemen in every parish who would take an interest in our work and undertake to collect the smaller contributions.

The response from the well-to-do has been most generous. We have no ground for discouragement. But we must reach all our Church people.

REGINALD H. STARR.

87 Charles St., Toronto.

Children

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Children's Department.

A HAPPY LITTLE GIRL.

DEAR CHILDREN,—Would you like to know who was the happiest child I ever saw? Listen to me, and I will tell you.

The happiest child I ever saw was a little girl whom I once met travelling in a railway-carriage. We were both going on a journey to London, and we travelled a great many miles together. She was only eight years old, and she was quite blind. She had never been able to see at all. She had never seen the sun, and the stars, and the sky, and the grass, and the flowers, and the trees, and the birds, and all those pleasant things which you see every day of your lives; but still she was quite happy.

She was by herself, poor little thing. She had no friends or relations to take care of her on the journey, and be good to her; but she was quite happy and content. She said when she got into the carriage—"Tell me how many people there are in the carriage. I am quite blind and can see nothing."

A gentleman asked her if she was not afraid.

"No," she said, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

But I soon found out the reason why she was so happy; and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her; she had sought Jesus Christ, and she had found Him.

I began to talk to her about the Bible, and I soon saw she knew a great deal of it. She went to a school where the mistress used to read the Bible to her; and she was a good girl, and had remembered what her mistress had read.

Dear children, you cannot think how many things in the Bible this poor little blind girl knew. I only wish that every grown-up person in England knew as much as she did. But I must try and tell you some of them.

She talked to me about sin; how it first came into the world when Adam and Eve ate the forbidden fruit, and it was to be seen everywhere now. "Oh," she said, "there are no really good people. The very best people in the world have many sins every day, and I am sure we all of us waste a good deal of time if we do nothing else wrong. Oh, we are all such sinners; there is nobody who has not sinned a great many sins."

And then she talked about Jesus Christ. She told me about the agony in the garden of Gethsemane; about His sweating drops of blood; about the soldiers nailing Him to the cross; about the spear piercing His side, and the blood and water coming out. "Oh," she said, "how very good of Him to die for us, and such a cruel

death! How good He was to suffer for our sins!"

And then she talked about wicked people. She told me she was afraid there were a great many in the world, and it made her very unhappy to think how many of her schoolfellows and acquaintances went on. "But," she said, "I know the reason why they are so wicked; it is because they do not try to be good; they do not wish to be good; they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters she was most fond of were the three last chapters of the book of the Revelation. I had got a Bible with me, and I took it out and read these chapters to her as we went along.

When I had done, she began to talk about heaven. "Think," she said, "how nice it will be to be there. There will be no sorrow, nor crying, nor tears. And then Jesus Christ will be there, for it says: 'The Lamb is the light thereof, and we shall always be with Him; and besides this, there shall be no night there; they will need no candle nor light of the sun.'"

Dear children, just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing in the account of heaven, where there shall be no sorrow nor night.

I have never seen her since. She went to her own home in London, and I do not know whether she is alive or not; but I hope she is, and I have no doubt Jesus Christ has taken good care of her.

Dear children, are you as happy and as cheerful as she was?

You are not blind, you have eyes and can run about and see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl?

Oh, if you wish to be happy in this world, remember my advice to-day; do as the little blind girl did—"Love Jesus Christ, and He will love you; seek Him early and you shall find Him."

MEMPHIS.

If you look at a large map of Lower Egypt, such as you can buy just now at railway stalls for sixpence, you will see opposite Cairo, on the edge of the Great Desert, the Pyramids of Djezch, and further south the Pyramids of Sakkarah, and alongside of these latter, "The Ruins of Memphis," to which you can go by railroad from Cairo in half an hour or so. Memphis was the greatest city of ancient Egypt, the capital where Pharaoh lived with his Court, and whither the infant Moses was taken when he was adopted by Pharaoh's daughter. In the Bible Memphis is

again and again mentioned under the name of Noph. Thus Isaiah writes, "the Princes of Noph are deceived;" and Jeremiah, "The children of Noph have broken the crown of thy head;" and Ezekiel, "I will cause their imagies to cease out Noph, and there shall no more be a prince in the land of Egypt." But Memphis was also renowned for its great Necropolis or Cemetery, which stretched for twenty miles along the borders of the Lybian Desert, and contained the Pyramids, great and small, within its limits, these being built, as you are aware, as tombs for their mummies by the Pharaohs. Remembering this you will better understand the force of a passage in the Prophet Hosea, in which he threatens his rebellious countrymen—"Egypt shall gather them up, and Noph shall bury them."

Memphis was the centre of Egyptian worship. Here was the great temple of the god Ptah, so called because he was considered to be the "opener" or "originator" of all things. From him came all the laws and customs and traditions of men; hence he was called the Lord of Truth. According to the ancient myth he was the Creator of the egg, out of which came the sun and moon. He was represented by the Apis, or Sacred Bull of Memphis. This creature, which was originally born of a white cow, was required to have a black hide, a white triangle on his forehead, a light spot, eagle shaped, on the middle of his back, and under his tongue a mark like the scarabaeus, or sacred beetle. When such an animal was found he was installed in the shrine of his predecessor, and fed on mashes of fine flour, milk, and honey cakes. It is a curious fact that the tomb of the Apis which died during the reign of Rameses the Great, and at whose embalming and funeral solemnities Moses, as one connected with the Royal family of Egypt, must have been present, was opened only two years ago in the Serapeum at Memphis by the great discoverer, Mariette Bey.

I could tell you a great deal more about Memphis and its temples, its gods and their worship; and very interesting is the account which learned men give us respecting the funeral ceremonies of those old Egyptians, which show most clearly that, in spite of their idolatry, they had very correct notions about justice and mercy, obedience and truth, and fully believed in a future state of retribution and immortality. But as all this would take up too much space, I will just tell you two stories connected with Memphis. How far they are true I must leave you to judge. I only relate them as I find them in the Newspaper (*The Jewish World*) from which I have been collecting the above account of Memphis and its god.

My first story will remind you of Cinderella: it is the legend of Rhodope and King Menkara who

built the third Pyramid. In the days of this King, who was the third of the first dynasty of Pharaohs—a fair Egyptian maid, Rhodope by name, was bathing in the Nile, when an eagle swooping down, carried off her slipper, and flew off with it to Memphis, where the king happened to be sitting on the seat of justice, and dropped it into his lap. Admiring the smallness of the slipper, and struck with the incident itself, the king directed search to be made for the owner. When she was found he was so pleased with her beauty and cleverness that he made her his queen; and he so tenderly loved her, that after her death he raised, as a perpetual memorial of her, the third Pyramid, which is known as that of Menkara, whom the Greeks called Mycerinus.

My second story is about no less a person than Moses; and as it comes to us as a Jewish tradition, it may possibly have had some foundation in the facts of his early history. But on the other hand the Jews may have only invented it of him, much as the ancient Greeks feigned prodigies about the infant Hercules; and some of the early Christians even ventured to ascribe miracles to our Blessed Lord when He was quite a child. The legend runs thus:—

When Moses was still a child, his foster-mother brought him into Pharaoh's presence, as the king was seated, crowned and sceptred, in the Hall of the Great Palace at Memphis. The king took the infant on his knees in order to caress him. The child resented this, and putting forth his hand took the royal crown off Pharaoh's head and placed it on his own. Now, not only was this removal of the crown punishable, but the act itself was regarded as most inauspicious or unlucky. Accordingly the wise men of Egypt counselled that the infant should be put to death. But the daughter of Pharaoh pleaded that it was only the play of a child that was attracted by the glitter of the crown. If so, said the wise men, we will try if he has intelligence or not. Forthwith they brought in two plates, one containing sparkling jewels and glittering gems; the other filled with coals of fire, all glowing. These were put before the infant: if he chose the jewels, he was to die; if the coals, he was to live. Moses was about to stretch forth his hands to grasp the jewels, when lo! his guardian Angel guided them to the fiery coals, which he took and put to his mouth. Thus continues the legend, was caused that impediment in his speech, from which, according to tradition, he suffered, and to which he is said to refer when, in reply to the message of the Almighty to go and speak to the children of Israel, he answers, "I am slow of speech and of a slow tongue."

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The lad answered, "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing too; am I not therefore as rich as the king?"

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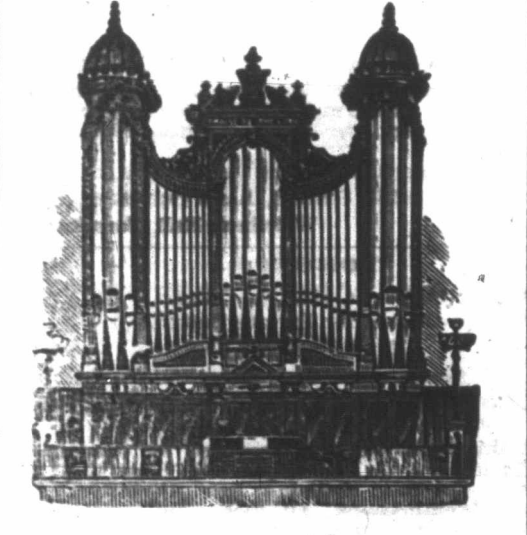
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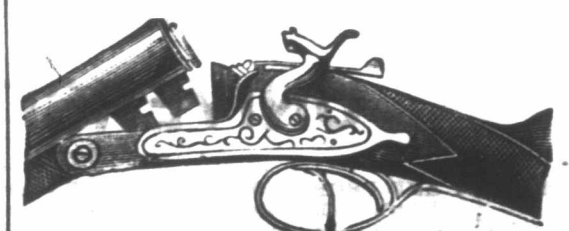
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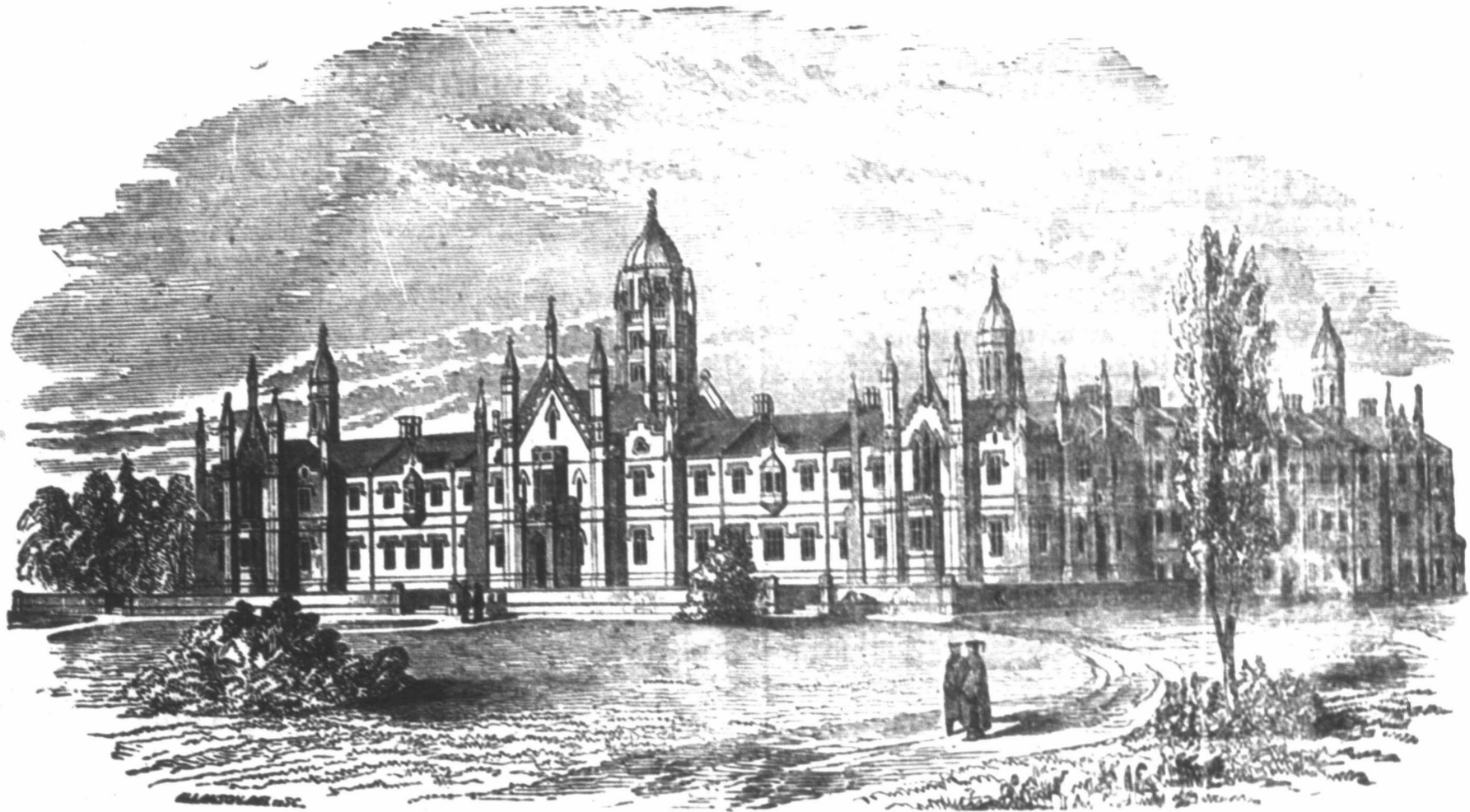
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