

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, APRIL 6, 1882.

[No. 14.]

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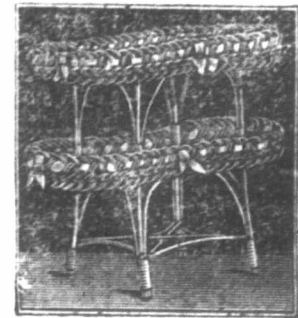
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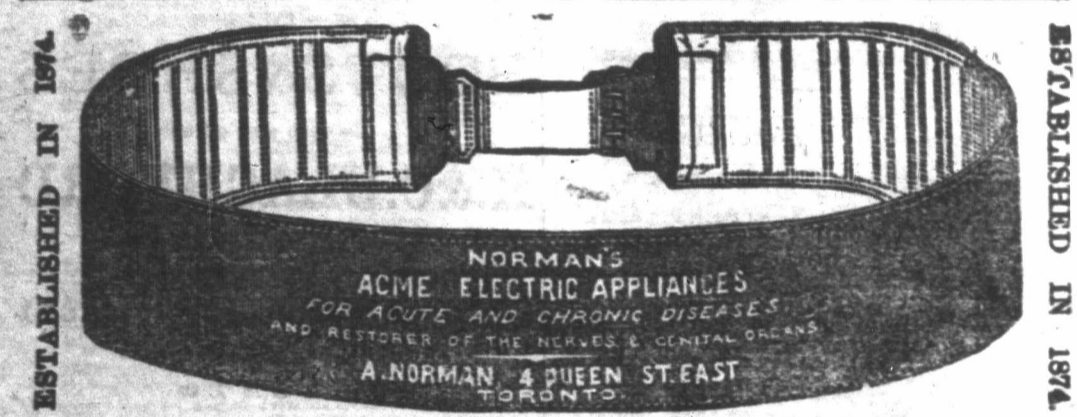
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**WRITERS FOR JANUARY, 1882,**  
Christian Dogma Essential.—1 To Christian Teaching. 2 To Christian Life. 3 To the Being and Work of the Christian Church. By the Right Rev A N Littlejohn, DD,LLD.  
Revision of the Common Prayer. By the Rev Morgan Dix, STD,  
The Law of Progress in History. By Prof. Henry Coppee, LLD.  
The Rise, Crisis, and Triumph of the Reformation in Sweden. By Rev Prof C M Butler, DD,  
The Christian Religion. By Everett P Wheeler, Esq.,  
Religious Education in England and its Bearing upon America. By the Rev Leighton Coleman, STD,  
By what Laws the American Church is Governed, and Herein Chiefly, How Far, if at all English Ecclesiastical Law is of Force as such in this Church. By S Corning Judd, LLD,  
The Temperance Question. By the Rev John T Huntington.  
The Revision of the new Testament—Again. By the Rev Prof Frederic Gardiner, DD.

**WRITERS FOR APRIL 1882.**  
The Problem of evil. By the Rt Rev. T. M. Clark DD, LLD. Reason and Authority in Matters of Religion. By the Rev. Wm D Wilson, DD, LLD. The Financial Question in the Church. By the Rev. James Craik, DD, LLD. The Revised Version. By the Rt Rev G T Bedell, DD. A Last Word on the Revision. By the Rt Rev W C Doane, DD, LLD. Church Music and its Future in America. By the Rev E N Potter, DD, LLD. Christianity Proved by the Resurrection of Christ. By the Rev Professor Henry A Yardley, AM. The Centennial Jubilee of German Literature. By the Rev J I Mombert, DD. Nestorian Missions in China. By the Rev D M Bates. Apostolic Succession in the Church of Sweden. By the Rev J P Tustin, DD. Madame De Stael and Her Parents. By Mary Stewart Smith.  
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## LESSONS for SUNDAYS and HOLY-DAYS.

April 9. EASTER DAY:—Proper Psalms. Morning, 2, 57, 111; Evening, 113, 114, 118. Anthems instead of the "Venite." Athanasian Creed to be used.  
Proper Preface to be used in the Com. service.  
Morning. Exodus 12 to v 29. Rev. 1, verse 10 to 19.  
Evening. Exod. 12 v 29, or 14. St. John 20, 11—19.  
10. Mon. in Easter-week:— [or Revelation 5.  
Morning. Exodus 15 to v 22. St. Luke 24 to v 13.  
Evening. Cant. 2, v 10. St. Matthew 28 to v 10.  
11. Tuesday in Easter-week:—  
Morning. 2 Kings 13, v 14. St. John 21 to v 15.  
Evening. Ezek. 37 to v 15. St. John 21, v 15.

THURSDAY, APRIL 6, 1882.

AN ordination was held in Killaloe cathedral by the Bishop on St. Matthias's day, when four gentlemen were ordained priests.

The Rev. Stephen Gladstone has returned home to Hawarden, much benefited by his Mediterranean trip.

A subscription list has been opened for the purpose of presenting a portrait of the Rev Canon Carter to himself and family.

The annual meeting of the National Society has been appointed by the Archbishop of Canterbury, to be held on Wednesday, June 21st.

A valuable site has been given by Sir George Elliott, M.P., for a new church on the West Cliff at Whitby. He has also given £2,000 sterling to the building fund. Mrs. Cholmley has also given £1,000, and Mrs. Christopher Richardson £500.

Mr. H. F. Vernon has contributed a convenient and commanding site for a new church in the important and increasing district of Astwood Bank, Worcestershire. There is at present no church within two miles and a half for a population of about two thousand.

The Burials' Act has produced results which can scarcely be considered satisfactory by the promoters of it. In a number of cases, it has afforded facilities for the performance of Roman Catholic ceremonies, and in other instances, services of a positively atheistic character have taken place in a consecrated burial ground. Shotley, near Ipswich, and Kidderminster are instances.

A large and influential meeting of the clergy of the deaneries of Birstall and Dewsbury was held a few days ago to discuss the imprisonment of Mr. Green. By a majority of twenty-three against eight, the resolution was carried:—"That this chapter sympathizes in the general feeling of pain and disapproval, with which the imprisonment of Mr. Green is regarded, and earnestly entreats

their lordships the Bishops that they will relax no efforts to obtain his release."

The crops in Ireland last year were estimated at £34,348,909, being nearly £15,000,000 more than in 1879, and £1,700,000 more than in 1880.

By the death of the late Miss Sarah Burr, of New York, some \$3,000,000 is left to charitable and religious purposes. The Church gets all that is devoted to religion, and the greater part of that left to charity.

In 1879 there were 11,186 resident incumbents and 1,509 non-resident, making 12,695; with 387 curates in sole charge, and 4,888 assistant-curates, total curates, 5,275. In 1880 the number of stipendiary curates was 5,640.

The Welsh Bishops have very prudently decided not to proceed at present with the proposed revision of the Welsh New Testament. The fact is that nearly all the really valuable emendations in our new "revision" have long ago found a place in the Welsh translation.

A meeting has recently been held at St. Augustine's College, Canterbury,—Bishop Burden, of Victoria, Hong-Kong, in the chair—at which resolutions were passed in favour of more combined and systematic action being taken for securing greater support for the diocesan "Missionary Studentship Association."

It is announced that at the approaching Easter Consistory, the Pope will create seven new cardinals, of whom Monsignor MacCabe will be one. It is understood, the *Guardian* says, that the giving of a red hat to the Archbishop of Dublin is an expression of the Pope's approval of the efforts he has made in the cause of law and order.

"Salvation army" disturbances are becoming frequent in some parts of England. In opposition to the authorities "The Army" persists in processional exhibitions. The consequence is that mobs assemble, the Riot Act is read, "The Army" is defeated, and thrown into a muddy pond. This has occurred in Basingstoke twice during the last year.

Our sprightly contemporary *Living Church* thus rebuts the charge that the Church loses many converts to Rome. We have heard a western Bishop remark that he had known of three conversions to Rome in his diocese, while in the same period of time, several scores of Roman Catholics had identified themselves with us. A southern Bishop reports having received four hundred within a few years, and an eastern Bishop received a whole congregation of Romanists at once.

The celebrated poet Longfellow died on the 24th. at the age of 75. He was the most popular poetic writer in English since the death of Byron. His loss is felt as a national calamity. The *London Times* says:—"The purity of Longfellow's thoughts, his affinity with all that is noblest in human nature, and his unflinching command of refined harmonious language will continue to draw readers,

notwithstanding the judgment of critics that he was not a poet of the very first rank."

The Queen left England for Mentone on the 14th. Her Majesty travels as the Countess of Bal-moral.

Canon Clarke, of Southport has seceded from the Persecution company, *alias* the Church Association, owing to the violent character of the speeches at one of their meetings in Liverpool.

The Bishop of Lichfield, during Lent, last year, gave in the cathedral a series of valuable instructions on the spiritual life. During the present Lent, the Bishop is giving expositions of the seventeenth chapter of St. John's Gospel to largely increasing congregations.

The effort made by the Bishop of Gloucester, the Archdeacon of Bristol, and others for the evangelization of Bristol promises to be successful. The sum of £20,000 has been promised for the purpose. About £80,000 is now required. The mayor, although a dissenter, gives a generous support.

The Rev. Herbert Bree, rector of Brompton, in the diocese of Ely, has been appointed to the Bishopric of Barbadoes, vacant by the resignation of Dr. Mitchinson. Mr. Bree is an "advanced" Churchman, and signed the remonstrance against the Purchas judgment, and also the recent memorial of Dean Church, in favour of toleration in matters of ritual.

The Bishop of Llandoff on the 7th consecrated St. Catherine's church, Baglan, Glamorganshire, which had been built by Mr. G. Llewellyn, at a cost of £15,000. The church is picturesquely situated in a nook of the hills bordering upon the Bristol channel. It is cruciform in plan, with a central tower and spire; and is in the style of the thirteenth century.

Last week we received information of six more ministerial converts. Their names and the religious bodies they came from are as follows; The Rev. Count Campello, Roman Catholic, and afterwards Methodist, Rome; Rev. Preston G. Nash, Methodist, of Virginia; Rev. Gamble, Congregationalist, and Rev. Couching, Baptist, of Howton, England. Rev. Dr. I. J. Knapp, Baptist, of Greeley, Colorado; and Rev. Henry Cornelius Johnson, German Lutheran, of Carthage, Ill. *Laus Deo.*

The Russo-Jewish committee have instituted as searching inquiries as possible into the statements made of the outrages on the Jews in Russia. It is shown that the details given in the *Times*, fall short of the facts as they actually occurred. In the House of Commons, the Baron de Worms, stated, without contradiction, that within a limited district, two hundred and one women had been violated, fifty-six Jews killed, seventy wounded, 20,000 homeless in a Russian winter, and sixteen million pounds sterling of property wrecked. Sir Stafford Northcote said, that it was hardly possible to doubt that these stories were substantially correct; and Mr. Gladstone speaking with all the reservation (says the *Guardian*) that becomes a

Prime Minister commenting on an occurrence in an independent and friendly country, stated that, "there can be no doubt that these terrible atrocities have been committed on a scale which, whether it be as large as supposed by some, still constitutes a dreadful and terrible fact in the history of any country or civilization."

It is but a very few years ago that we had to note the wholesale and wanton murder of thousands of Christians by the Turks. We held England somewhat responsible for these Turkish outrages, simply because, if England had not interfered in the interest of that kingdom, Turkey would have been annihilated by the Russians, the French, or even by their own tributaries, the Egyptians. How we have outrages just as atrocious, although more limited in extent, from Russia which as a presumably Christian country, ought to know better! Who will enter the lists against her, in the cause of humanity.

On the 6th ult., at a barn in the village of Bowerchalke, Wilts, about 500 persons assembled on the occasion of a conference between members of the Church and the Baptists. The vicar presided, and Earl Nelson representing the Home Reunion Society, the Rev. E. B. Otley, Principal of the Salisbury Diocesan Theological College, and leading Baptist ministers of the county took part in the discussion, which ranged over the history and practice of the Church from the days of the Apostles and Tertullian, and lasted four hours. The proceedings were marked throughout by courtesy and good feeling.

#### CLERICAL STIPENDS.

WE have received a communication from a layman on this subject which deserves special attention by all Churchmen in this country. Our lay friend frequently travels over nearly the whole of two or three Canadian dioceses, and is very much shocked at the miserably small pittance so many of the clergy in the rural districts receive. He cannot possibly imagine how a clergyman can go through his ministerial duty with anything like energy on his own part or with satisfaction to his parishioners. And we are sorry to say that there are other dioceses than those he mentions where the stipends of the country clergy are just as inadequate, or we may say as disgracefully small as in the places he mentions. The question is indeed one which concerns the laity even more than the clergy. In most parishes there is but one suffering clergyman, but if that clergyman is cramped in his operations on account of the wretched penuriousness of his people, every member of the Church in that parish, and every individual who might become a Churchman is a still greater sufferer. The clergyman suffers temporarily: the people suffer in their spiritual interests. It cannot possibly be otherwise. His time should be spent in ministering to his people, and in order to do this with anything like efficiency it is absolutely necessary that he should be properly supported with an income suitable for himself and family. If not, the cause of the Church cannot flourish, but on the contrary will probably retrograde. The clergyman will of course be blamed; but the fault is not his. Our correspondent suggests that the remedy lies with the Bishop of the diocese. He thinks the Bishop should refuse to continue the ministrations of the Church among people who appreciate them so slightly. There are no doubt many instances where a more adequate provision would be made

for the clergyman, if the people were only informed by competent authority that such provision must be made; although in cases where the announcement is not attended to, it is difficult to see how the removal of a clergyman from his post without giving him something else to do would confer any benefit upon him; and a Bishop has not always a number of vacant parishes waiting for the reception of the insufficiently paid clergy. Or again, the remedy to some extent may be found by the clergyman himself, who in some cases might no doubt refuse to work without such remuneration as his people are able to give. But the great remedy of all rests with the people themselves, who should be educated by the bishops, by clergymen, and by each other to provide proper and suitable support for those who minister in holy things. It is, as we have observed, their own concern; it interests themselves more deeply and more extensively than any one else. And taking the country throughout, there is no excuse for the insufficient support of the clergy. There are but few parishes in the country that are not very well able to provide a maintenance for one clergyman at least. The country has got over the difficulties of its first settlement, and is now comparatively prosperous and flourishing.

#### THE AMERICAN CHURCH REVIEW.

THIS Periodical, which has been in existence for thirty-eight years, is the exponent of the best Church thought. It numbers on its list of contributors, the prominent literary men of every school of thought within the Church, and so presents in a charitable and comprehensive spirit every phase of Church life and activity. Many of the articles in recent numbers are models of terse and compact writing, and are withal marked with the every-day practical traits that are characteristic of American Church writing generally. We heartily commend this publication, an advertisement of which will be found in another column, as one which will be both interesting and instructive to clergy and laity alike.

We call attention to the large number, excellent variety, and beautiful selection of Easter Cards at Messrs. Clougher Bros., King-street, Toronto. We desire especially to notice and recommend those tastefully arranged with fern leaves and Easter emblems. Our readers will please to examine their rich and beautiful collection.

#### THE MACEDONIAN CRY.

"COME over and help us," or send us help, was never more loudly expressed than it is now from the Algoma diocese. We call especial attention to a couple of appeals in our Correspondence columns—"Our Missionary Diocese," and "Slack not thy hand"—for that necessitous, but much neglected and almost forgotten diocese. The appeals are urgent, and are made for an unfortunate people who have had their property destroyed by bush fires, and for whom very little effort has hitherto been made by those who have pledged themselves to support just one missionary diocese—just one, and only one. And that one which, until recently had a pious, zealous, devoted, loving, and beloved, but neglected Bishop, and now has a faithful and energetic band of clergymen, who are prepared to sacrifice all for their Master's cause—that one missionary diocese is allowed thus to perish, or at least to drag along a

miserable and struggling existence, because of the carelessness, the worldliness and cupidity of the other portions of this ecclesiastical Province. Surely all the superfluous money of Ontario need not go to the North-west, to swell the gambling speculations in that region! There are pressing duties near home, that require to be at once attended to.

The missionary diocese of Algoma is the charge of the entire ecclesiastical Province, whose Synod assembles in Montreal, and consisting of the dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, Niagara, and Huron. All are jointly and severally responsible for this missionary diocese, having voluntarily become so. The diocese of Toronto may be considered more responsible in this respect than the others, partly because Algoma was originally part of the Toronto diocese, and also on account of its greater wealth and prosperity. We blush, however, to be obliged to say that instead of doing the most, Toronto has done proportionately less than any other diocese in supplying the spiritual wants of the population of Algoma.

#### BOOK NOTICES.

LOVELL'S BUSINESS AND PROFESSIONAL DIRECTORY of the Province of Ontario, for 1882. alphabetically arranged as to places, names, business, professions; with a classified business Directory of the city of Montreal. Price \$6. Montreal: Printed and published by John Lovell and Son, St. Nicholas Street, 1882.

This Directory, novel as to its extent, will be found to be an exceedingly valuable acquisition to business men. The enterprising firm of Lovell and Son is to be congratulated on the production of so important a work. It deserves every encouragement, is exceedingly well got up, and will certainly have a large circulation. Being brought down to the present time, it is very far superior to any previous work of the kind.

#### NOTES.

HATCH'S BAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

BY REV. CANON CARMICHAEL.

MR. HATCH ON PRESBYTERS.

As Mr. Darwin teaches that all forms of life were evolved thro' selection from a few primary cell, so Mr. Hatch finds the germs of the presbyterate in Jewish and Gentile institutions that were in existence when the Church first gave Gospel and Sacrament to a godless world. The elder of the local court connected with each Synagogue was the nucleated cell, which without special design of God, and thro' a species of natural selection developed into the Jewish presbyter.

He holds, that when the members of a Jewish community were convinced that Jesus was the Christ, the current of their religious life remained unaltered, save by the supplementary teaching of Christian doctrine, and thus the Jewish elder of the Synagogue became a Christian elder of the Church—an officer of its administration and discipline, and nothing more.

In Gentile countries, he holds it was somewhat different. It was necessary in such places that the converts should create some kind of organization, and it was natural that the organization should take the prevailing form of organized life about them in the heathen associations. This form as a rule consisted of a governing committee composed of the senior members of the organization, and as this form of government was widespread in all Gentile countries, it was spontaneously and independently adopted by the Gentile Churches, out of a simple and natural body, and thus governing as the result of various modifications and developments, there arose "the Gentile presbyter," set apart for "the ministration of the Word and Sacraments."

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GENERAL ANSWER FROM THE BIBLE.

Whilst agreeing with Mr. Hatch that the elders of the synagogue, may as a rule in Jewish countries have been transformed (by ordination) into Christian elders, it by no means follows that the change was barely noticeable and that their duties remained the same. The question is not the mere genealogical aspect of the presbyterate—but whether the apostles as the heads of God's Church availed themselves of the Jewish eldership, and investing it with higher and nobler duties designedly and purposely laid the foundation of a permanent and lasting order of Church ministry.

Mr. Hatch of course ignores the teaching of the Bible on the question of the presbyterate, but as it is calculated to throw a very important light on the subject, I will refer to it at length. No one reading the 20th chapter of the Acts of the Apostles can easily see in the picture of the presbyters or elders of Ephesus a reflection of the face of the mere governing layelder drawn by Mr. Hatch. St. Paul plainly called to him all the elders of the Ephesian Church, and with the prospect of never seeing them again on earth, he delivered to them an awfully solemn charge as to the responsibility of their ministry. He reminds them, that that ministry came to them by the direct appointment of the Holy Ghost, that the Holy Ghost had made them elders in order that they might feed the Church of God, which he purchased with His own blood. Then acting as a prophet, he warns these feeders of the flock, that false teachers would come into the fold, and that out of their own ranks would arise "perverse speakers, drawing away disciples after them." He then urges them to be as watchful over their flocks, and to teach and admonish them as faithfully and lovingly, as for three years he had watched over them, and he closes by setting himself before them as an example, in the great work of labouring to build up the weak.

But underlying all, is the great thought running thro' every word of the Apostle—that he committed the souls of the Ephesian flock to these elders. Not their conduct, not their discipline—their rewards or punishments—not these things alone, but their souls, their eternal destinies. He had given them, "the whole counsel of God," and now he leaves souls and counsels in their charge, as the most sacred deposit that he could give or they receive.

Now we must bear in mind that this incident brings before us a clear description of the responsibilities of the Christian presbyterate or eldership in apostolic days; and what do we learn?

1. That the elders were appointed to their office by the Holy Ghost.
2. That the Apostle held them responsible for the teaching and instruction they gave the flock.
3. That he committed to their sole charge, during his absence, the souls and spiritual destinies of all the Ephesian Christians.

That there was a division of labour in the early Christian eldership is very plain, and that this division of labour may have marked the Ephesian elders that gathered to meet St. Paul, is probable. But it must be borne in mind that he called the whole eldership to him, and that he told them as a body, that they had received their commission direct from the Holy Ghost. Their fields of duty may have been somewhat distinct, but their ministry was one—all were elders, commissioned not by man but God. And where that distinction of duty differed in the one ministry, the noblest field of duty was that of teaching. "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching" (1 Tim. v. 17). And hence St. Paul's appeal to the Ephesian elders, as teachers, whatever else they might be called on to do. Reproving, rebuking, admonishing, this "feeding of the flock" was their most sacred duty, and out of all others, the one that he would impress on them most.

It is plain from these two passages, that however the Apostles, acting under the direction of the Holy Spirit, may have adopted the office of the Jewish eldership into the system of the Christian ministry, that no one guided by Scripture can say, that they allowed the Jewish office to remain almost unaltered and unchanged. The Jewish elder was not looked on by the Jews as appointed to his office by God, the Christian elder was actually appointed, and was regarded as appointed to his office by the direct action of the Holy Ghost. The Jewish elder was not a direct teacher of the word, the Christian elder was; the Jewish elder was not accountable for the souls of the congregation, whereas that accountability was according to St. Paul, one of the most marked characteristics of the Christian eldership.

(To be continued.)

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

UPTON.—The Bishop has visited this place for Confirmation purposes.

SABREVOIS.—In this parish sufficient funds have been raised by "socials," held during the winter, to enable repairs to be done on church and parsonage.

MYSTIC.—The new church in this district of the parish of Bedford was duly consecrated on the 15th ult. by the Bishop, attended by the Ven. Archdeacon Lindsay as his chaplain. Instead of the usual sermon short addresses were made by the several clergy present. In addition to the two already mentioned, there were present the Revs. Messrs. J. Constantine, T. W. Fyles, and the rector of Bedford, H. W. Nye, M.A., and also the Rev. Canon Davidson. A lecture was delivered on the 30th in Christville, by the Rev. Canon Norman, D.C.L., subject, Shakespeare. Our city clergy have been utilized this winter in some of our country parishes to a greater extent. Such intercourse must do good to both sides.

ONTARIO.

From Our Own Correspondent.

THE Rev. Mr. Bliss, who, since his ordination in Advent last has retained his employment under Government, having become a candidate for priest's orders and relinquished his secular appointment, has been entrusted by the Bishop with the responsible charge of carrying the Church's message into the regions of the upper Ottawa, a vast lumbering district in the extreme limits of the diocese on the west, and heretofore unprovided with the ministrations of the Church. An extensive field of labour is here opened up, and we trust that every success will attend the earnest efforts of the missionary in advancing a knowledge and love of the Divine Master for whom he labours. The work is really and truly a missionary one, and has long been contemplated, as the demands for a clergyman have been frequent and urgent. The diocese is to be congratulated on thus being able to extend its operations.

BURRITT'S RAPIDS.—About two weeks ago the numerous friends of Miss Depencier, organist of Christ's Church, met at the residence of her father on the eve of her departure for the North-west, and presented her with a purse containing the sum of \$42, as a token of their appreciation of the valuable services which she had freely given for a number of years past to the great advantage of the Church. Miss Depencier has performed the arduous duties of organist for some years past, and the congregation in presenting her with the above testimonial of their regard and gratitude performed a duty which they certainly owed for faithful services most cheerfully given.

RICHMOND.—The Rev. G. Jemmett, M.A., rector, was last month the recipient of a handsome donation from his parishioners. The presentation took place at the rectory, where a goodly representation of the parishioners was to be seen, and consisted of an address, a first-class set of silver-mounted harness and a buffalo robe, also oats to the value of \$80. The address was as follows:—"Rev. G. Jemmett, M.A., rector of the parish of Richmond, Dear Sir,—We the parishioners of the above parish, being desirous of manifesting our appreciation of your untiring zeal and earnest devotion to the work of the Master in this portion of the Lord's vineyard, have deemed it fit and proper to assemble as a body at your residence this evening. You are now about seven months amongst us, during which time the parish work has been very arduous, owing to so much sickness, necessitating an extra amount of labour at your hands, you have been able by the assistance of the 'All Wise' to bear the burden, and carry on the work successfully, your general superintendence as a faithful shepherd of the flock under your charge has been very marked. We would, therefore, request you to accept this set of harness and buffalo robe as a small mark of gratitude for your faithful labours. Our best wishes are tendered to Mrs. Jemmett and all your family. May God in His mercy give you all strength of body and mind that is necessary to carry on the work in which you are engaged, and when your allotted time in this world of sin and woe is at an end, may you ascend to those realms above, where all labour, toil, and trouble are not known; where everything is joy, peace and happiness to the firm believer and faithful follower of the Lamb. Jas. McElroy, Robt. Hill, Wardens; John Lewis, David Garvin, Reynold Mills, Wm. H. Taylor, Committee on behalf of the parishioners. Richmond, Feb. 3rd, 1882." Mr. Jemmett expressed his thanks in warm and suitable terms, referring not only to the difficulties which had already been surmounted, but also to those still existing in connection with church renovation and provision for out-stations.

Renfrew Missionary Meetings concluded.—Last week your correspondent followed Rural-dean Baker on his missionary meeting expedition to Rankin in Wilber-

force, to Mr. Thomas Davis's comfortable residence and home of the missionary, the Rev. A. J. Harvey, where he spent Saturday night, January 28th. Next day, betimes, the clergymen were driven in their kind host's family sleigh to St. Stephen's church, where, it will be remembered, there had been an apology for a meeting the previous afternoon, and a promise given of a real one (D. V.) on Sunday morning. The success of this meeting justified the postponement. The church was well filled, and some twenty-five remained for Holy Communion. The addresses were earnest and practical, and the collection was in excess of last year's returns. After the service another old friend of the Rural-dean's carried him off to dinner, Mr. Wm. Wright, who in 1855 presented the site on which the first church in the county was built (a log structure which the present nice stone edifice has replaced). Still another old friend of the Rural-dean's, Mr. Hawkins, kindly offered to drive him in the afternoon to Pembroke fifteen miles off. The pleasant-interchange of reminiscences of old times, while it beguiled the tedium of the way naturally relaxed the hand of the driver, so that the Rural-dean reached his destination none too soon for Evensong in Holy Trinity, at which he had promised to preach. Here there was an excellent congregation and a very enjoyable service. Next day was delightfully spent in visiting, in company with the incumbent, the Rev. F. R. Forsythe, M.A., a number of old surviving friends. The Rural-dean in his perambulations, was much struck with the wonderful growth of the place since his departure in 1859; an improvement with which through the care and diligence of the present talented rector, the Church is happily keeping pace. In the evening came the missionary meeting. Here the Rural-dean was admirably supported by two earnest lay members, Messrs. Sweatman and Hunter, the former Sunday-school superintendent, the latter, churchwarden, who broke through the reserve which too much characterizes the laity of the Church in these matters, and helped on the good cause by excellent and practical addresses. The congregation numbered about 250, and the service, including the singing, could not well have been heartier. A most interesting feature of the proceedings was the presentation by three little boys, and as many little girls, representing the Sunday-school, of the sum of \$19 for the Mission Fund of Algoma. The address read by one of the lads is worthy of being reproduced here did space allow.

On Tuesday the Rural-dean quitted the hospitable rectory, and in company with Mr. Forsythe and churchwarden Hunter, set out for the next station, Beachburg, sixteen miles distant. Here the deputation was rejoined by the Rev. Mr. Harvey, from Rankin, but not without considerable trouble for want of a horse, a need which it is hoped the people have by this time supplied. At the appointed hour a goodly number gathered at the Town-hall, and in view of the existing irritation at the removal of their missionary by the authorities at Stafford, and the very infrequent services he is able to give this place, the meeting may be pronounced a success. Much care had been taken by minister and people to prepare for the occasion, consequently the service was hearty and well rendered. After each of the neighbouring clergymen and Mr. Hunter had delivered short but pithy speeches, the Rural-dean gave one of his rousing addresses. The offering of \$7.06 was the largest given by any congregation under Mr. Harvey's charge. The meeting over, Postmaster Surtees and Dr. Forbes hospitably provided for the Rural-dean and the incumbent, while the others, late as it was, drove back to Pembroke. Next day Dr. Forbes kindly conveyed the clergymen to Cobden, a distance of twelve miles, which is another neglected station of the former mission of Beachburg. Here, owing to insufficient notice, the attendance was small, though still exceeding, it was said, that of the preceding year, while a larger collection evinced an increased interest in the cause. Here the doctor and the Rev. Mr. Harvey took leave of the Rural-dean and returned to Beachburg, leaving him comfortably ensconced for the night at Mr. Marshall's. And now the meetings were all over, and on the whole successfully achieved. The proceeds of the offertories were greater than last year by nearly fifty per cent., notwithstanding the loss of the collections at Douglas, Scotchbush, and Alice, where the snow-drifts vetoed the meetings. Next day the Rural-dean took the train homewards after an absence of nearly two weeks. Not difficult will it be to guess the nature of the reflections and emotions which occupied his mind after such a trip as he had just completed. Feelings of pleasure and regret at meeting and again parting from old and well beloved friends and brethren. Joy and thankfulness at beholding the growth and expansion of the Church, and the zeal of the missionaries toiling over the district; yet pain at seeing so much left undone, and so much ground still unoccupied for lack of mere labourers in the vineyard. Feelings of pleasure at the thought of being at home once more, yet of anxiety connected with his absence from his own work and people, and also regarding the missionary meetings

yet in prospect in his own deanery. For the Rev. E. H. M. Baker, as a missionary, and as a Rural-dean, is no mere "carpet knight." Indefatigably he labours in his own wide parochial sphere, and yet his endeavours are unsparring and enthusiastic to give the mission cause throughout his deanery such an impetus as it has never had before in all its history. May he long be spared to advance this sacred object. May it long enjoy his zealous and eloquent advocacy.

TORONTO.

CHURCH BOOK AND TRACT SOCIETY, DIOCESE OF TORONTO.—The following tracts have been published by the Society, and can be obtained from the Secretary, Box 2654, P.O., Toronto. No. 2, Apostolic Succession; No. 3, Lent; No. 10, Rules for Lent; No. 4, Good Friday; No. 5, Ascension Day; No. 6, Woman's Mission Aid; No. 7, Preparation for Confirmation; No. 8, Have you been Confirmed?; No. 9, Advent; No. 11, Good Friday; No. 12, The Church as seen by a Congregational minister; No. 13, Reasons for partaking of the Holy Communion; No. 14, The Church is it visible, or invisible? Nos. 2, 3, 4, 5, 6, 7, 9, 11, and 13, 25c. per 100. No. 7, 50c. per 100; Nos. 12 and 14, 75c. per 100. Specimen copies sent upon application. Clerical subscribers of \$1 per annum to the Society, are entitled to receive back the amount of their subscriptions in publications of the Society. All orders should be accompanied by the price in cash or 3c. postage stamps. Applications for free grants will receive due consideration.

CHURCHWOMANS' MISSION AID.—This society was organized in 1879 for the purpose of helping poor missions in the Toronto and Algoma dioceses in ways such as our mission board could not, and it in no way wishes to interfere with the work of that body. It has been considered expedient now to close one branch of our society's work namely that of collecting money for the missions of the two dioceses. However, it is the Bishop's wish that the other work of the society should continue as usual. We are therefore ready to receive applications for altar linen, altar cloths, surplices, stoles, communion services, and all things necessary for the proper performance of Divine worship; we will supply these articles as far as our friends will permit gratis when necessary; and at as low a price as possible at all times. We are also prepared to furnish boxes of clothing, etc., etc., for needy parishes; books and papers; also Christmas trees for Sunday schools. Donations and regular subscriptions in aid of the above are earnestly solicited from all Church people, and may be sent to Mrs. W. T. O'Reily, Secretary-treasurer C.W.M.A., 31 Bleeker-st., Toronto. To whom also applications and orders must be addressed.

The above statement meets with my approval, and I authorize the society to receive subscriptions for the branch of their work which they propose to continue.  
Signed,  
ARTHUR TORONTO.

On the 21st of March a meeting was held of the members of the above society, when the following officers were elected for the year beginning April 1, 1882. Patron, the Lord Bishop of Toronto; President, Mrs. J. D. Cayley; Secretary-Treasurer, Mrs. W. T. O'Reily; Supt. of sewing, Mrs. Tinning. Committee: Mrs. A. McL. Howard, Mrs. Pearson, Mrs. McMurry, Mrs. Wyatt, Miss Thorne. Advisory Committee: Revs. J. D. Cayley, and John Pearson,

HURON.

From Our Own Correspondent.

NEWBURY.—At the special service in Christ Church, Rev. J. B. Richardson, of Memorial Church, London, preached to a large congregation on Tuesday, March 22nd. Rev. H. Ramsay will preach on March 28th, and Ven. Archdeacon Sandys on April 4th. The week-day services are well attended, many who are not of the Church attending. The special seasons of the Church are now appreciated by many outside her pale.

ALGOMA.

From Our own Correspondent.

(Continued.)

EIGHT miles further on is McKellar Village, a place of considerable importance. How many Church people are here we are not prepared to say. This much is certain—they have no service. As many as six deer have been seen together here last fall, and fishing prospects are excellent. At Balsam Grove, seven miles off, is a settlement, no service. In passing from McKellar Village to Dunchurch, twelve

miles distant, you observe that there is an average population, and that this part of the district is older settled than any one so far. From three to five years is the general length of time the settlers have been in the country. Moulders, masons, carpenters, in fact men of all trades, have taken to farming. Although this may be, and undoubtedly is, in many respects, an advantage, yet farming falls behind. Sometimes one man is master of three trades. Dunchurch is the seat of a layreader, Mr. Butler, who has also a good Sunday-school under his charge. There is no church, but if the late Bishop had been spared no doubt but one would now be under way. The old story again. Now in order to reach Magnetawan we cross to the Nipissing road, a distance of sixteen miles, four miles by land and twelve up Ahmic (beaver) lake. The Rev. Mr. Crompton, of Asplin, Muskoka, has a neat frame church here in which he officiates once every three weeks. Mr. Compton's work lies in Muskoka as well. Muskoka (red clay) although exactly half the size, and having the same population as Parry Sound district, has five clergymen, whereas Parry Sound district has two. No minister of the Church travels northerly beyond this point. So that we have a tract of land 2,240 square miles neglected by our Church. There is many a Churchman in this tract who is looked upon in the same way as people would regard a heathen Chinese. An outcast from his Church is he. The townships, Ryerson, Armour, Strong, Machar, and Lount, thickly settled, as well as others sparsely populated, are unknown to our clergy. Methodists and Presbyterians are stationed in them. The Roman Catholic priest at Parry Sound visits Alsace, which is twenty-five miles north of Magnetawan. We mention lakes Stony, Eagle, and Restoul; villages Commanda and Nipissing, around or in which Church people especially are to be found. There is a flourishing settlement at Big Bend, which is 120 miles from Gravenhurst, the farthest railroad station from Toronto. All supplies have to be teamed over this distance, so that groceries and flour are valuable by the time Big Bend is reached. Most of the settlers have to import their flour, as they have not been long enough in the country to raise their own wheat. Flour sells for \$8 a barrel, coal oil for fifty cents a gallon, and other necessaries in proportion. More than one neighbourhood could be pointed out where this is the case. It would be impossible in a dozen papers to give the reader a correct idea of the Muskoka and Parry Sound Districts. A railroad is badly needed. As the Algoma diocese is, it is two; that is, the Bishop looks after one end of it in summer, and the other in winter. Mails are drawn on sledges by dogs. The Roman Catholic priests sometimes travel in this manner. When the Canada Pacific is built there will be but little difficulty in visiting both parts in winter. Various have been the breadths assigned to the diocese. It is impossible to give anything more than an approximation, since there are islands included, and no boundary has yet been fixed. But to return, the country is growing and spiritual aid should be given. One travelling missionary could do a great deal towards retaining and ministering to members of the Church. There are many inducements for a person to settle in the district. Ireland itself cannot compete with it in raising potatoes. More than one settler has from 500 to 2,000 bushels of potatoes. Many a one would weigh a pound, and some as much as a pound and a quarter. They are fine flavoured, white and sound to the core. The country is remarkably adapted for grazing purposes, especially for raising sheep. Crystal spring water is to be found everywhere, so that animals are well supplied with water. We should have said that root crops of all kinds grow prolifically. Owing to the great area of waters much rain and snow falls. Cold is severe, but the climate is healthy. We met men who did not hear a Church service since they settled in the country. One said he came four years ago. Church people die unbaptized, and often are buried without service of any kind. A certain person said that a Methodist had asked him to read our beautiful "Burial Service" over his friend. So strong is the yearning for something tangible.

In last week's communication it is stated that there are only a dozen clergy in the field. The number should be fifteen.

GARDEN RIVER.—The Rev. P. T. Rowe begs to acknowledge with many thanks the receipt of \$20 from J. W. G. Whitney, Esq., towards the erection of a new church among the Indians of Garden River.

MONTEITH.—Our dear old friend, the Rev. Wm. Crompton, travelling clergyman, held divine service at Dufferin Bridge, when there were nearly sixty present. The Holy Communion was administered to twelve. The offertory amounted to \$1.63. There was also one baptism. The settlers were very much pleased with a visit from their dear old friend, Mr. Crompton. About three years ago he first visited

this bush locality, organized two congregations, and had two churches built, and all members were pleased to have the Word of God preached to them in the back-woods. In his zeal Mr. Crompton pushed further north, where new Church settlers were taking up land, and left us to the care of another missionary. Having lost our dear Bishop, and seeing us forsaken, caused Mr. Crompton again to visit us; and he has promised us a service again in three weeks, and one on the following Sunday at Seguin Falls, where there are four children to be baptized. May God give him health and strength to carry out his good intentions, are the prayers of his many friends in this part of Muskoka.

THE Rev. W. M. Tooke begs to acknowledge, with thanks, Church papers from Rev. J. G. Baker, Port Hope, Rev. J. A. Morris, John Roper, and Sunday-school papers from H. L. Murphy, Thedford, and a package from Chippawa.

S. S. Teacher's Assistant  
TO THE INSTITUTE LEAFLETS.

Easter Sunday.—No. 20.

THE COLLECT, ETC.

EASTER Sunday! It is scarcely necessary for us to weigh the relative importance or dignity of such festivals as Christmas, Easter, Ascension-day, Whitsunday: they are all notable days, great landmarks in the Christian year, keeping in memory great events in the scheme of salvation. They were all necessary parts of the scheme, and in one sense equally important. Each, however, has its own peculiar sentiment of gratitude and joy, its own voice of religious feeling. Coming so quickly and brightly in contrast with the gloom of Good Friday, and commemorating Christ's triumph over the 'King of Terrors'—Death—Easter day has usually been considered the most prominent festival of the whole year—"the most holy Feast," "the Great Day," "the Feast of Feasts," "the Great Lord's Day," "the Queen of Festivals," such were some of the ancient titles of affection and honour conferred upon it. The Eastern Church calls it significantly "The Bright Day." Our own word "Easter" has its most fitting derivation in the Teutonic word "Urstaed," the Rising, as of the sun: the Sunrise Festival it is, when the "Sun of Righteousness" arose with healing in His wings, before the sun of nature rose.

In early days there was a good deal of confusion about the exact day on which to celebrate this great festival—whether upon the first day of the week (Sunday) always, or on the day of the month which corresponded with the Resurrection day of our Lord. At first the latter method prevailed, because Christianity originated from a Jewish fountain, and the Jewish churches favoured the old Passover rules of reckoning, without reference to the "Lord's-day." As the Gentile churches increased in number and power, the Jewish remained comparatively few and weak. The consequence was that the "Lord's-day method" of reckoning Easter at last prevailed, though the other survived, even after the decrees of the Council of Nice in A.D. 325 in some of the more remote countries, as in Britain. So the matter remains; though different ways of computing time still make some differences. Whatever minor differences as to days, or even weeks, there may be, there is only one sentiment about the observance of the occasion—joyous congratulation on the fact that Christ's resurrection has opened to us the gate of everlasting life. He was "the first-fruits of them that slept;" we are the after-fruits of the same victorious harvest of souls. Connected with Easter Sunday are several days—anciently sometimes seven days, with us two—as a continuance of the festival.

Besides the Collect there is given in our Prayer Book a special Anthem of Scripture texts woven together with the "Gloria Patri."

The Epistle represents Christ risen as a kind of magnet, as we may say, who draws after Him, even to Heaven, our thoughts and affections. We are to consider ourselves "dead" to the world and its special allurements, and devoted to new life with Christ. The true fountain of our new existence is not on earth, but "hid with Christ in God." Therefore, to the right hand of God, where our dear Lord sitteth now, we should love to direct our thoughts.

The Gospel tells us the story of Mary Magdalene's early visit on that first Lord's-day to the sepulchre "while it was yet dark." It was an old English custom to celebrate or commemorate this feature in the Resurrection by a Celebration after midnight on Easter eve. A modern custom, prevalent in the Church in America, is what is called a "Sunrise service," just at the hour of sunrise. The Gospel goes on to recount some of the succeeding incidents.

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A. Thy King...  
Q. What is...  
A. The Church...  
Q. Where...  
A. In St. Paul's...  
Q. As we...  
A. Because...  
Q. How do...  
A. That...  
Q. Where...  
A. In Rome...  
Q. Can you...  
A. That...  
Q. What...  
A. That...  
Q. When...  
A. At the...  
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A. It is...  
Q. Where...  
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every Lord's-day; these people were refused a service once a fortnight, and that service held in a private house, which is only to be reached by many of the congregation after walking miles over rough bush roads. The Bishop's commissary is now among you to make known to you our wants and our troubles. Oh, may he have grace given him to pour into your hearts a generous warmth towards your fellow-Churchmen in this poor diocese.

Although we are compelled to rely upon your assistance, yet do we not fold our own hands in helpless inaction. All that we can do for ourselves is done cheerfully and even eagerly. During the winter we have given four concerts in various places. And though we had great difficulties to contend with, we grappled with them manfully and overcame them. Two of the concerts were held in a private house, and partitions had to be torn down, and flooring taken up, in order to afford even the limited accommodation for the small audience we might reasonably expect. The result has been most encouraging. We have been able to pay off debts on two small churches. We have the nucleus of a fund to purchase an organ, sufficient to purchase a Communion Service, and another small sum to put a porch on the Hilton church. If it be borne in mind that this is the first time concerts were ever tried on St. Joseph's, it will be seen that we have reason to congratulate ourselves.

And now, Mr. Editor, for fear of trespassing too much on your space, I must say no more. I will only express the hope that those whose business it is will neglect this diocese no longer, but that a Bishop will be consecrated, and the financial affairs put upon a satisfactory footing.

Yours,  
Hilton, St. Joseph's Island, HENRY BEER.  
March 15th, 1882.

"SLACK NOT THY HAND."

SIR,—Please allow me space in your excellent paper, to acknowledge with heart-felt gratitude a box of valuable clothing from Miss Thurtell, Guelph, for the use of those settlers in my mission, who suffered from the bush fires of last summer; also fifty cents per Miss Westmacott, from a lady at Guelph, to be applied to the same object.

Kindly allow me space also to state how my Ravenscliffe Fund is getting on. I have now received one hundred and eighty-six dollars (\$186.00) towards the five hundred that I appealed for. I hope that further subscriptions will be forthcoming. Work is being commenced this week, as I am very anxious to get on as far as in us lies, and if possible to have the church finished by next winter. Is it too much for me to ask those who have not hitherto given, to do so now for the love of their Divine Master? If ye have done it unto one of the least of these my brethren, ye have done it unto Me.

I will not trespass on your valuable space any further at present, but I hope in a few weeks to send you an account of what has been done, and I trust that I shall then have to acknowledge the receipt of more subscriptions. I am sure that Canada can neither be so destitute of money or of love to Christ as not to be able to afford five hundred dollars to provide a "House of Prayer" for a struggling district.

I am, Dear Sir,  
Yours gratefully,  
The Parsonage, A. S. O. SWEET.  
Ilfacombe, Ont., March 22nd, 1882.

OUR MISSIONARY DIOCESE.

SIR,—I read with pleasure your able article "Our Missionary Diocese," and entirely agree with you as to the neglect and carelessness with which we are treated. Is it not a fact, that here in Muskoka hundreds of families are drifting slowly but surely into dissent? And when I enquire the reason, as I often do, the answer I receive is, What does the Church care for us? Had our faces been black instead of white, missionaries would have been sent to us, churches would have been built, and all the requisites of the Church provided.

As it is at present, we have one clergyman, who is indeed a host in himself, so energetic is he in aiding the building of churches, or I might have almost said building them himself, for he certainly provides all the money; but unfortunately he is not ubiquitous, and we seldom see him more than half a dozen times in the year. I speak of Rev. W. Crompton. I endeavour to become a substitute for him in his absence here, but in a well settled district like this we should have more than a lay-reader; but I fear, unless the House of Bishops materially changes its attitude towards us, that we shall be doomed to struggle on in the same old way, getting numerically weaker all the time, until at last, when the Mother Church wakes up from her somnolency, she will find that she has lost most of her adherents in Muskoka.

I would thank those kind friends through your columns for aiding us with our little church. The foundation is laid, and part of the lumber is on the ground, but I fear we shall soon come to a standstill for want of funds. Any contributions will be thankfully acknowledged in the DOMINION CHURCHMAN.

Yours,  
Pearcey P. O., Muskoka. F. G. PEARCE.  
March 22, 1882.

THE CHURCHWOMEN'S MISSION AID.

SIR,—Amongst the numbers of self-denying Church workers, the ladies of the Churchwomen's Mission Aid deserve to be placed in the front rank, for their untiring efforts to allay in some measure the hardships of the missionary clergyman's life, and to assist him in his work as well as in caring for the helpless and unfortunate. There is hardly a number of your admirable paper but contains an account of some labour of love in which they have been engaged. Many are the homes they have brightened, many are the hearts they have cheered. But are they receiving that support and sympathy in carrying out the good intentions of the noble work in which they have enlisted which they require and deserve? I am afraid not, for even amongst the Churchmen of Toronto there are but few comparatively, I believe, who lend them a helping hand, and only one or two of her clergy that have declared themselves in favour of the Society. Now, sir, this is not a proper state of things, and ought to be remedied not only by the people of Toronto, but several rich parishes outside of it, which are perhaps even better able to assist than the people of Toronto, from the fact of their not being so heavily taxed for other Church objects.

Hoping that this communication may have the tendency of eliciting a more general sympathy and support on behalf of the ladies of the Churchwomen's Mission Aid,

I am yours,  
R. A. ROONEY.

"UNCOVENANTED MERCIES."

SIR,—At a late meeting of the friends of the P. E. D. S. a paper on Hooker was read by one of the professors, the Rev. Mr. Stone, who I believe is a D.D. Your contemporary prized it highly, and filled three columns with quotations. As might be expected, it was open to no small exception; but I write to notice a single sentence. Those Churchmen who believe in the necessity of the Apostolic ministry to assure us of the validity of the Sacraments are spoken of with a superb disdain. Now Bishop Pearson was, as "a moderate divine," applied to by a layman on this very point—whether he could attend the Blessed Sacrament in his parish under a minister not episcopally ordained. The "moderate" divine replied in a long letter, from which I quote a few words. "That the order of the ministry is necessary . . . is indubitable. That this ministry is derived by a succession and constant propagation, and that the unity and peace of the Church of Christ are to be conserved by a due and legitimate ordination, no man who considereth the practice of the apostles and ecclesiastical history, can ever doubt. . . In this case (of non-Episcopal orders) if you doubt whether his ordination be valid, or conclude it null, I confess I know no argument to convince you or to incline you to another persuasion. . . If you be resolved that your pastor established, is not a priest or presbyter, and consequently hath no power to consecrate the elements, or render them Sacramental, I cannot see how you can follow him to the holy table to receive the elements at his hands." As to the "Promiscuous ordinations" under discussion he says: "These and the like I look upon not as formal objections, or cavils, but as real and severe [serious] complaints raised upon sober and religious grounds, matter for Christian zeal rather than moderation." The learned Bishop was then counted a "moderate divine," but in Toronto he would pass for a "Sacerdotalist." It is no wonder that Principal Sheraton picks so many holes in his world-wide famous book on the Creed. And dear Jeremy Taylor, the learned and eloquent, who, for so many generations, has been our Church's "chief master in the art of holy living,"—he said with confidence, "The observation of the Lord's-day, the consecration of the Holy Eucharist by the priests, the baptizing of infants, the communicating of women, and the very canon of the Scripture itself, rely but upon the same probation." The great bishop was once esteemed a sound Churchman and a staunch Protestant, but now he must rank with Sacerdotalists. Some disgust is inevitable at hearing such venerable names and the long roll-call of sainted doctors scorned at by ignorants in their vituperative declamation; but, patience! It will be long ere Pearson and Taylor are demolished, ere their learning is confuted, or their names forgotten in dishonour. On another occasion I may trouble you with some observations on the dreadful word

"Sacerdotalist." At present I must turn to Dr. Stone's paper. He charges the Sacerdotalists with "mercilessly handing over to the uncovenanted mercies of God" all non-episcopal Christians. Seriously, I don't think it fair to suppose that Dr. Stone meant this, or that it could be more than a slip. If he did mean it, I must say I never read anything more silly or profane; and it is highly discreditable in one who occupies the responsible position of professor in a school of divinity. The "covenanted" mercies of God are a sure ground of comfort; but are not the "mercies of God," even though uncovenanted, a great ground of comfort and trust? and how can it be "merciless" to consign any to God's mercy! It could not be, without thinking the same of Him as of the wicked: "The tender mercies of the wicked are cruel." Dr. Stone has forced this irreverent comparison. I wonder he did not think of David's words, in a case where there was no covenant but of inevitable punishment: "Let us fall now into the hand of the Lord; for His mercies are great." Are we "merciless" when we hope good things for even the heathen from God's mercies, though uncovenanted? And must we be "merciless" when we are sure that God's mercy in its plenitude and in His admirable wisdom does find ways of imparting to humble and faithful souls in every schism of Christendom, who are there through no fault of their own, abundance of grace; though we do not believe that He disregards or would have us disregard the fixed institutions of His Church, ordered and settled by Christ and the holy apostles? Happily, we are not judges of erring brethren: we are not laden with so great a responsibility. Our duty is plain: to hold fast what God's merciful Providence has preserved to our Church—to maintain it unimpaired—to transmit it faithfully; and to hope the best for all. If God will, I shall on some future occasion write briefly on the merits of this very serious and difficult question.

Yours,  
Port Perry, 22nd March, 1882. J. CARRY.

THE HON. S. H. BLAKE ON SACERDOTALISM

DEAR SIR,—Will you kindly insert in your next issue, enclosed letter in reply to Mr. Langtry's last letter.

And oblige Yours truly,  
S. H. BLAKE.  
Toronto, March 24th, 1882.

DEAR SIR,—In Mr. Langtry's last letter, he continues: "Mr. Blake is himself a *hiericus*, a sacrificing and mediating priest, according to his own translation. And it surely cannot be a disqualifying offence, even in the eyes of Evangelical Churchmen, to believe concerning the ministry what Mr. Blake's translation obliges me to believe concerning himself." I believe that every Christian can join in the ascription, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." I believe that every Christian, whether minister or layman, once afar off, when brought nigh by the blood of Christ, can, in and through the one common Mediator, enter into the holiest of holies—that every Christian, whether minister or layman, has direct access to God in and through the one common High Priest, Advocate, and Intercessor—that the layman is as much entitled to approach the Father directly through the Son, without the intervention of the minister, as the minister is entitled by the same new and living Way to enter into the presence of our common Father—that there is the one means of access common to all and open to all—that the layman, if he be a Christian, can equally with the minister, if he be a Christian, come boldly, directly, and acceptably, with a heart by faith sprinkled with the precious blood, into the immediate presence of God—that this glorious privilege, granted by Him who is the "faithful and just" to perform, is not open to either minister or layman unless and until he be washed in the blood of the Lamb—that by a living faith in Jesus, whereby He is directly touched by minister or layman, do we become partakers of these privileges, and we have that communion with Him from which flows the peace the minister can neither give nor take away. Every true Christian, then, is a *hiericus*, a priest. The minister is such as he is a Christian, but not otherwise. The ministerial office confers no sacerdotal powers.

I believe in the absolute and complete sufficiency of the one sacrifice of Jesus Christ, as also that when He once for all entered into the Holiest, there ended sacrifice and the various priestly functions, that to Him, and to Him alone, should confessions of sin be made by both minister and layman—that from Him, and from Him alone, must come the words of absolution to both minister and layman; and that there is neither in minister nor laymen, by any words repea-

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ted at the Commemorative Supper which He enjoined on His followers, any change effected in the bread or wine, whether called Transubstantiation, Consubstantiation, or the Real Presence, but that then the presence of Christ is by faith in the heart, there to be found or not, not depending on the words spoken by the minister, but on God's Holy Spirit bringing home the words of God with power to the heart, and teaching him, whether minister or layman, to feed by faith on Jesus.

But Mr. Langtry proceeds, "I do not believe, and I do not know any High Churchman who does believe, in the priesthood, in any sense which does not believe in, and hold up the sacrifice of Christ upon the Cross as the one only meritorious cause of human redemption, or that interferes with His office as the one Mediator between God and man." I do not know that an Evangelical has very much to thank a Sacerdotalist for making such an admission. The Roman Catholic priest will admit with the Church of England priest the meritorious work of Christ on the Cross; but, where both priests differ from a minister of the Church of England is in the means whereby the sinner obtains the benefit of this sacrifice. The true minister, with him of old, than whom there was none greater born of woman, pointing from self to Christ, says, I am but the voice, "Behold the Lamb of God which taketh away the sin of the world." The Roman or Anglican priest prescribes the man-made mode of approach—"Confession," "Absolution," "Penance," and, if after you have observed the round of observances taught by me, I am satisfied; I, the priest, will pronounce the words of absolution here below which God will recognize above!

It is as true now as when the words were spoken, "Ye have made the Word of God of none effect by your traditions." The simple Gospel plan of salvation is buried beneath the eucrustation of Sacerdotalism. The seeking sinner, unhealed by the remedies of man, weeps with her of old as he turns away in bitterness of soul, exclaiming, "They have taken away my Lord, and I know not where they have laid Him."

I must ask you to allow me space in your next to say a word on what your reverend correspondent is pleased to call "emasculated Plymouthism."

Yours, &c.,

S. H. BLAKE.

March 20th, 1882.

To the Editor of the Evangelical Churchman:

SIR,—Mr. Blake seems to have become not a little confused in his Greek as well as in his theology. In a first letter he said that by sacerdotalist he meant one who believes that the minister of Christ is a *hiericus*, sacrificing and mediating priest. I put him on the horns of a dilemma by pointing out to him that the term *hiericus* is applied to lay-people in the New Testament. He now tries to get away from his former definition and accompanying translation, tells us in three or four different forms that "there is one means of access common to all and open to all—that the layman, if he be a Christian, can, equally with the minister, if he be a Christian, come boldly, directly, acceptably, with a heart by faith sprinkled with the precious blood, into the immediate presence of God," a statement which I heartily endorse as far as it goes. But what has it to do with the matter in dispute? It seems to be merely designed to cover Mr. Blake's retreat, and to withdraw the reader's attention from the fact that he now renounces his former translation; and while he asserts that every Christian is a *hiericus*, he yet implies in unmistakable terms that *hiericus* does not mean a sacrificing and mediating priest at all: for he now tells us that "when Christ entered the holiest, then ended sacrifice and the various priestly functions,"—a statement which directly contradicts Holy Scripture, and is in every sense untrue. For Christ is a Priest forever after the order of Melchisedec; and if a Priest, then He must still be performing priestly functions. He is the High Priest of our profession, and a High Priest implies *lower* priests. He has entered into the holiest not to end sacrifice and all priestly functions, but to appear in the presence of God for us. He ever liveth to present there the one sacrifice of the Cross once offered, and so to make intercession for us. It would therefore be well for Mr. Blake to return to this point, and tell us, not by implication, but plainly, whether *hiericus* does or does not mean "a sacrificing and mediating priest." According to his present position it cannot mean that, for he tells us there is no sacrifice or priestly functions now. And yet that is precisely what it does mean. And still it is applied to laymen: what a puzzle!

Mr. Blake gives us at considerable length a profession of what he does not believe, which is as full of false doctrine as it is void of interest to anybody but himself. He says that the ministerial office confers no sacerdotal powers. St. Paul, however, evidently thought differently, for he told Timothy that he had received a gift by the laying on of hands, a gift in addition to that which belonged to him as a lay *hiericus*. And the Church of England certainly professes when

she appoints men to the ministerial office, to confer in a very solemn manner what Mr. Blake calls sacerdotal powers. If Mr. Blake denies this, will he be good enough to explain the meaning of these words which the Bishop addresses to every man whom he admits to the priesthood: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments." And these "Take thou authority to preach the Word of God and to minister the Holy Sacraments in the congregation," &c. (see Ordering of Priests.)

But Mr. Blake has told us the question with him is not what the Church of England teaches, but what the majority of the people of the country want. Mr. Blake called me a sacerdotalist, which he said meant one who believes in a sacrificing and mediating priesthood. That is, as he and you, Mr. Editor, have over and over again insisted, in such sense as to deny the completeness of Christ's sacrifice on the Cross, and to interfere with His office as the one Mediator between God and man. I repudiated this charge in the most explicit language I could command. Mr. Blake says now, "I do not know that an Evangelical has very much to thank a Sacerdotalist for making such an admission." Indeed!!! So then this charge, equally with that of departing from Reformation principles, is withdrawn. It was heralded over the land as the great sin of the Sacerdotalists, but it did not mean anything. It was mere clap-trap like the other, but it served to carry the Easter elections.

Mr. Blake has evidently drawn his description of an Anglican priest from that ever-flowing fountain of all truthfulness—his own imagination. I would, however, beg to tell the learned gentleman that it is just as possible for the minister of Christ to point the poor sinner away from himself to Christ, by telling him to seek Christ in the place and way where he has promised to be found, as by telling him to seek Christ in a way which Mr. Blake has substituted for Christ's way.

Yours, &c.,

J. LANGTRY.

March 29th, 1882.

#### OUR WAY OR GOD'S WAY.

A PERSON was very angry with some friends for going to a church which he did not like. He said a great deal, true and untrue, and then summed up all with this, "They teach, there, that no one can be saved except he is baptized and takes the Holy Communion."

This charge was untrue; but there was as much error in the mind of the person who made it, as there could have been in the minds of the persons against whom it was made, if the charge had been true. He spoke, presuming to say of how little importance the Sacraments are. He charged others with presuming to say how far God might or might not be pleased to give grace in ways of which He does not tell us.

Christ has ordained the Sacraments; they are not man's inventions. Christ has told men to come for certain gifts of grace needful for their souls, and has promised that by means of the Sacraments these gifts shall be bestowed upon those who come rightly. To think little of the Sacraments is to slight Christ's words. Those who slight His words on one subject are very likely to slight them on others. To refuse to come for His blessings in the ways He teaches, is to set our own wills and notions above His will and His wisdom. It is to act as if we had a right to His bounties, and could demand them in whatever way suited our tastes or saved us trouble.

Naaman was offered healing, on God's terms; as a matter of fact he was not cleansed till he had done the apparently unmeaning, useless acts of faith and obedience. So, we who have been told about Sacraments, have no right to look for the blessings promised through them, by any other means, or without means. There is a sense, then, in which it is quite true that we cannot be saved without Sacraments; because if we refuse them, we wilfully or carelessly disobey Christ, and we show want of faith in Him and want of desire for His grace. No one, certainly, dare say that he can be saved without Sacraments. For that is to say that he can choose which of Christ's words to obey, and that he can judge which of Christ's di-

rections for his soul's good it is safe or unsafe to treat as of no importance.

But to teach that men must believe simply, and obey thankfully, when Christ speaks, whatever He says, or bids us do, is quite another thing from saying that God cannot and does not give grace without the appointed means. We are not judges of God, or of one another. Our part is to judge ourselves. The sins we see men guilty of may not, in God's sight, be as sinful in them as they would be in us. So, men who live without the use of Christian privileges may not suffer loss as we would, who have more light. God can do what He will with His own: but God's grace is not *our* own to treat as if it could be gained and kept in our own self-chosen ways.

Why should men ask whether they can be saved without Sacraments? They do not ask whether they can live without bread, but thankfully use it to sustain their daily life. In like manner, they ought not to raise the question how far souls can live and be strong without the Sacraments. All means of which God tells must be thankfully and regularly used. For men need all, if the work of their salvation is to go on, if their souls are to be in health, if the spiritual life that is in them as the gift of God, is to grow in vigour and purity by the power of His grace.

#### A TRUE HOME.

MANY of our young housekeepers faint and fall by the way after a few months' trial, relinquishing their brightest chances for securing a true home, and seek release from all responsibility in a boarding house. And why? For the most part because their mothers have been cruelly kind and indulgent. They permit their daughters' girlhood to slip by without accustoming them to any care or responsibility. They forget that to make their children useful and helpful in youth will lay the foundation of more true happiness and enjoyment than can be found in a life of indolence and selfishness. They forget that there are home lessons each day that should have equal thought and attention with those which are enforced at schools, if they would fit their daughters for cheerful home makers. If our girls grow up with no higher ambition than to pass through their school education with only just the amount of knowledge which will be deemed respectable in fashionable circles, devoting all their time out of school to street walking and silly gossip, with not one moment given to domestic duties, who can wonder that they make unreasonable, indolent, incompetent housekeepers? Now and then we find one whose natural good sense has not been entirely destroyed or perverted by the indulgence or carelessness of the mother. If such a one marries, and truly loves her husband, she will throw off the fetters, and have courage to study the art of housekeeping until she becomes an expert in the business. If she would do this, by quick observation and thoroughly systematic management she will build up a delightful home, where husband and children will rise up and call her blessed.

READ the Bible. It is God's Word. Holy men spake in it as they were moved by the Holy Ghost. The same Spirit will help you to receive the truth.

PUTTING THE CHIEF ON HIS FEET.—The Hamilton, Ont., Fire Department, under the training and supervision of Chief A. W. Aitchison, is not excelled in efficiency by that of any other city in the Dominion. Chief Aitchison, by the way, met with a very severe accident in driving to a fire not long ago. His head, shoulders and back were injured in a terrible manner. Being asked how he accounted for his rapid recovery, he replied: "Simply enough; St. Jacobs Oil can put any man on his feet, if there is any life in him at all. I used that wonderful medicine from the start, and the result is, that I am to-day in prime health and condition. St. Jacobs Oil, the panacea that comes to the relief of the Fireman for rheumatism, burns, etc., served me in my troubles and cured me quickly, completely and permanently. It is the standard medicine here in the fire department."

DON'T be alarmed at Bright's Disease, Diabetes or any disease of the kidneys, liver or urinary organs, as Hop Bitters will certainly and lastingly cure you, and it is the only thing that will.

Children's Department.

A BROTHER'S LOVE. GOOD FRIDAY.

"Come, Hugh, it is a holiday; The day is fair and cool; Come fishing with us presently, We'll go to Dingley Pool." Some six or seven of us have joined, And we shall have such fun; Make haste, and fetch your cap, my boy, You'll catch us if you run." But Hugh, a little lad of twelve, Replied in accents slow, To Frank and John, "No, thank you, boys, To-day I cannot go." "Why not? It is a holiday—I wouldn't stay at home." "I shall not stay at home" said Hugh, "But still I cannot come." "I cannot come, indeed, to-day, I've something else to do; You would not laugh so, Frank and John, Or mock me, if you knew." He turned away with flushing cheek And quickly moistened eye; I followed him and gently asked: Hugh, will you tell me why? "His earnest eyes one moment sought My face, and he replied: "I could not go a-pleasuring The day my brother died." "It was some eight years ago he died— He gave his life for me, For I fell off the pier one day, When we were by the sea." "And he, sir—he was just eighteen; He sprang into the wave, He knew that it was dangerous, But still he tried to save." "He caught me safely, but his head He struck against a rock, He lingered on a while in pain, Then sank beneath the shock." "And I was such a little lad Then, I could hardly know What he had done for love of me— He always loved me so." "The day he died, he kissed my face, As I sat on his bed, And said to mother, 'Don't let Hugh Forget me when I'm dead." "My little Hugh! Oh! make him love Me always. Tell him, dear, How I loved him—then he stopped, For death was very near." "Yet once again he spoke, and said, 'This one thing, too, I crave, That every year, upon this day, You bring him to my grave," "That he may think of me awhile.' So every year, sir, we With fresh spring flowers journey to The churchyard by the sea." "We lay the flowers upon the grave, To make it bright and gay, And think of him and of his love, Who died for me to-day." "I love to think of him, and kneel Awhile by his graveside— How could I go a-pleasuring The day my brother died?"

SEEKING FOR HEAVENLY THINGS.

THE morning of salvation, the queen of days, has dawned upon us. Heaviness may have endured through

the long night of Lent, but joy has come on Easter morning. The whole wide world rejoices in the gladness of spring; the Church rejoices in her risen Lord. In some countries when one Christian meets another this morning, he says, "The Lord is risen," and is sure to receive for answer, "He is risen indeed." But whether spoken or not, these Easter words must echo, one would think, in the heart of every disciple of Christ. This is indeed the day which the Lord hath made; we will rejoice and be glad in it. All nature sympathizes in our joy. The budding leaf, the opening flower, the sweet singing bird, the butterfly escaping from its prison tomb,—all the fresh young life of spring rejoices before the Lord. But we must not only rejoice at Easter with the unreasoning joy of inanimate things, we must search out the lessons of Easter and lay them to heart. To-day's Gospel teaches us by the example of Magdalene, to seek for our risen Saviour; the Epistle warns us, if we be risen with Christ, to seek for things above—to set our affections on heaven, not on earth. Both these lessons are illustrated by the history of Justin Martyr, one of the fathers of the Church. He sought diligently for Christ ere yet he knew whom he was seeking; and finding Him, he clave to Him, and gave up all on earth, even life itself, for Him. Justin was born in Samaria, at Neapolis, the city which is called Sychar in the New Testament, and outside whose walls was Jacob's well. He was of a Greek family, and brought up in pagan idolatry to worship such gods as Jupiter, Mercury, and Diana. But from his childhood he had an earnest longing for truth, a yearning after the very God, which no false creed could satisfy. He sought after Him if haply he might find Him; he studied poets, orators, historians, but all in vain. As soon, however, as he was his own master, he turned to the schools of Greek philosophy, hoping among them to satisfy his longing soul and hear of God. His first master was a Stoic, such as we read of in Acts xvii. 18. From him he heard much about overcoming the appetites and passions of our lower nature, and of pain being no evil, but not about the Divine help in effecting this,—there was nothing about God in the instruction of the Stoic. So Justin left him and went to a Peripatetic philosopher, as he was called. He seemed a clever man, and had a reputation for learning, but seemed so eager about the price of his lessons, and so desirous to get all he could for them, that Justin thought he could not be a real lover of wisdom. So he went to a third, but was disappointed to find that he required his pupils to understand music, astronomy, and geography, before they entered on the study of Divine truth. Leaving him, therefore, he tried a fourth, under whom he was studying, when one day, for the sake of quiet and retirement, he went to walk alone by the seaside. There he suddenly met an old man, whose noble and majestic appearance arrested his attention, and he gazed at him so earnestly that the stranger asked him why he did so. Justin answered that he could not but be astonished to meet any human being in so lonely a place; and so they fell into conversation, which Justin soon turned to the subject that filled his mind. He

spoke of his long search after truth, and of his hope to find it by the study of philosophy; on which the aged man showed him plainly how mistaken were the principles on which the systems of pagan philosophy were built. "Who then," exclaimed Justin, "can set me in the right way?" The stranger answered this question by telling him of the prophets who bore testimony to the one true God and his Son Christ Jesus, and ended with these words, "As for thyself, above all things pray that the gates of life may be opened unto thee; for these are not things to be discerned unless God and Christ grant to a man the knowledge of them." So saying, the old man went away, and Justin never saw him again; but his mission was fulfilled and his words sank down in the young philosopher's heart. He made inquiries respecting the religion which was thus pointed out to him; he noticed how pure were the Christians' lives, and how great was their courage under persecution; he sought Christian teaching, believed, and was baptized. Justin now led a holy and strict life, making his learning and his past studies of use to the Church, by writing different books to show the vanity of idolatry and the weakness of mere human philosophy. He also composed two apologies for the Christian religion, or what we should now call defences of it. In these he set forth Christian faith and Christian practice, and disproved the slanders of the heathen. The first apology is said to have gained the Church a respite from persecution; the second brought death upon the writer's own head. Marcus Aurelius was now Emperor, and Justin was living at Rome. He was apprehended and brought before Rusticus, the prefect of the city, who said to him, "Obey the gods, and comply with the edicts of the emperors." "No one," answered Justin, "can be justly blamed or condemned for obeying the commands of our Saviour Jesus Christ." The prefect asked him what school of philosophy he followed, and he replied that he had tried every kind of discipline and learning, but had finally embraced that of the Christians. "Wretch," said the prefect angrily, "are you then taken with that religion?" "Doubtless I am," was the resolute answer; "for it affords me the comfort of being in the right path." "What are the tenets of the Christian religion?" asked Rusticus. "We Christians," replied Justin, "believe one God, Creator of all things visible and invisible; and we confess one Lord Jesus Christ, the Son of God, foretold by the prophets, the Author and Preacher of salvation, and the Judge of all mankind." After further questioning, Rusticus said, "You are a Christian, then?" and Justin answered, "Yes, I am." The same inquiry was put to five other men and a woman who were apprehended at the same time, and all replied that, by God's grace, they were Christians. The prefect turned again to Justin, whose learning distinguished him above the other prisoners, and began to argue with him, but to no purpose. He therefore commanded them all to go and sacrifice to the gods on pain of torments and death, on which they said, "Do quickly what you are about. We are Christians, and will never sacrifice to idols." They were accordingly sentenced to be scourged and then beheaded. As they were led to the place of execution, the seven disciples of Christ poured forth praises and thanksgiving to God, and then each in turn yielded his body to the tormentors, and his spirit to Him who gave it. Justin won the crown of martyrdom A.D. 167. Long had he sought for truth, searching as did Mary Magdalene in the twilight of the Resurrection morning. Like her he found the very Truth, and, finding, he would not let Him go. He did not shrink from peril, toil, or pain; step by step he followed in the way of the Holy Cross, and now he is at rest with Him whom his soul loved.

THE RUINED MANUFACTURER.

MR. WESTON WAS a well-known manufacturer, who for many years employed hundreds of workers in his mill, and was thought to be a very prosperous man. He always had a careworn look, and no one ever saw him in the house of God, or quietly reading in his dwelling on the Lord's-day. Sometimes he would go off to his office, lock himself in for hours, and be busy with his account-books; sometimes he would pace up and down his rooms lost in thought, and on Monday morning he would tell his clerk he had planned some great business transaction on the previous Sunday. Mark the issue of all this toil. He was seized suddenly with congestion of the brain. The physician who attended him, said very impressively, "he is overwrought; his mind has had no Sabbath." He recovered the first attack, but his faculties were so impaired that he had to be placed in a lunatic asylum, where he remained six years. His affairs, meanwhile, were too confused for strangers to know how to arrange them, and though his wife made the effort of carrying on the concern, its failure added to her grief, and hastened her death in the fourth year of her husband's lunacy. At length he recovered his reason, and found himself a ruined man, alone in the world, with a shattered constitution as his only inheritance.

Ah! to think of the once wealthy manufacturer now applying for a ticket of admission into the Union Workhouse, at the house of the poor-law guardian, who lived within sight of the mill he once called his own! God's holy and merciful law of one day of rest in seven, is good for body as well as soul, for time as well as eternity.

THE BEST BOOK.

THE best book of course is the Bible. The word Bible means "book." We talk of "the Bible," meaning "the Book," the best book, that book which we must keep even if we lose all the rest. And we call it sometimes the Holy Bible, because, as our Creed tells us, the "Holy Ghost" is holy, the Holy Catholic Church is holy; and that book which the Holy Ghost gave to the Holy Catholic Church must be holy too.

We talk sometimes of the "Scriptures." By that word we mean "writings." They are the writings, the best writings, the writings which we must keep and value, even if we lose all others. And we commonly talk of the Holy Scriptures just as we talk of the Holy Bible. Let us all try to realize this great truth. There is one book in the world that is not of the world. It is far above all the knowledge and wisdom of the world. It tells us all that we ought to know. It is perfect, and its aim is to make us perfect. Sinners, who are full of imperfection themselves, think they see flaws in it. But the greatest saints, those who get further from sin, are never able to tell all the perfections that they find in it.

I have told you what the Church thinks of the Bible. What do you think of it? You know how the Church exalts the Holy Scriptures. If you go to Church at all, you know that the Church of England shows her special love and reverence for God's Word, by her constant use of it. This, in fact, is one great reason for our confidence in her. She is not afraid to put the Bible into our hands, in church and out of church. It is her constant effort to lead our hearts to the Word of God and to God.

BRIGHT'S DISEASE OF THE KIDNEYS, DIABETES.—No danger from these diseases if you use Hop Bitters; besides, being the best family medicine ever made. Trust no other.

APRIL 6, DON'T SWI DURING th occasion to r on the was rather which being of what we enough to survey. My in the framc ture suspenc on which, it found the swear: God feeling came I felt as tho presence of I was therel handwriting purpose. A tor made hi story was t Some mo in the same sented him mer had be the road. man who d EVERY h family pray No meml lect private He who ne get the cro EVERY church reg headache, cold, or a pany, kee SET a gr ple will dr be worldly Be polit comes to c glad to se come aga HAD SU grew do b D. H. Ho dismissing half a gro liver ren benefit; Blood Bit and Gen vanced a young a wonderfu P Wheat, Fal Do. Spr Barley... Oats ... Peas ... Rye ... Flour, brl. Beef, hind Do. fore Mutton ... Lamb ... Hogs, & 10 Potatoes, 1 Carrots bag Beets bag Turnips ... Onions, b Cabbage d Beans,..... Wool, & 11 Hay, & 11 Geese ... Turkeys... Butter, lb A G water should and con use of liver is and Bu liver a healthy blood p

DON'T SWEAR; GOD WILL HEAR YOU.

DURING the summer of 18—, I had occasion to ride a few miles on a train on the — railway. The caboose was rather a neat one, nice and clean; which being somewhat out of the order of what we usually see, I was curious enough to give the car a more general survey. My eyes rested on a card stuck in the frame of rather an inviting picture suspended at the side of the car, on which, in a bold, legible hand, I found the words as above: "Don't swear: God will hear you." A strange feeling came over me on reading this; I felt as though I was in the immediate presence of Him who wrote at Sinai. I was therefore led to inquire how this handwriting came there, and for what purpose. At this juncture the conductor made his appearance and the whole story was told.

Some months passed. I took a seat in the same car; a new conductor presented himself. I learned that the former had become one of the first men on the road. God will not forsake the man who does not forsake Him.

EVERY head of a family should have family prayer and say grace at table.

No member of the Church should neglect private prayer and Bible reading. He who neglects these, is not likely to get the crown.

EVERY one should try to attend church regularly. Do not let a little headache, or a little rain, or a little cold, or a little heat, or a little company, keep you from the house of God.

SET a good example. If other people will drink, and cheat, and lie, and be worldly, let it not be so with us.

Be polite and kind to every one who comes to church. Tell them you are glad to see them and hope they will come again.

HAD SUFFERED MANY PHYSICIANS and grew no better but rather worse. Mr. D. H. Howard, of Geneva, N.Y., after dismissing his physicians, tried nearly half a gross of the various blood and liver remedies advertised, with no benefit; when one bottle of Burdock Blood Bitters cured him of Paralysis and General Debility. At the advanced age of 60, he says he feels young again, and overjoyed at his wonderful recovery.

PRODUCE MARKET.

Table with columns for commodity names and prices. Includes items like Wheat, Do. Spring, Barley, Oats, Peas, Rye, Flour, Beef, Do. fore quarters, Mutton, Lamb, Hogs, Potatoes, Carrots, Beets, Turnips, Onions, Cabbage, Beans, Wool, Hay, Geese, Turkeys, Butter.

A GOOD FILTER.—To have pure water in the house every family should have a good filter, the health and comfort depends largely upon the use of properly filtered water. The liver is the true filter for the blood, and Burdock Blood Bitters keep the liver and all the secretory organs in a healthy condition. It is the grand blood purifying, liver regulating tonic.

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This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION the ensuing FIVE years \$978, EQUAL to 46.81 cent. of the annual premium.

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The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$265, equal to 12.68 per cent. of the annual premium.

The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy. The next Quinquennial Division takes place as early as possible after close 1881.

HON. SIR W. P. HOWLAND, G.B. K.C.M.G. J. K. MACDONALD, Managing Director.

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Some of the account books of the NEW YORK OBSERVER have been burned. Subscribers will aid us in correcting our lists by sending full address and copy of last receipt to NEW YORK OBSERVER, New York City.

The Paper will be published as usual.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

Advertisement for JONES OF BINGHAMTON scales. Includes an illustration of a large platform scale and a smaller counter scale. Text: "Every Jones Five-Ton Wagon Scale is warranted five years, made of the best of iron and steel. Double Brass-Tare Beam. Jones he pays the freight. Sold on trial. For free Price \$60 book on Scales address. JONES OF BINGHAMTON, Binghamton, N. Y."

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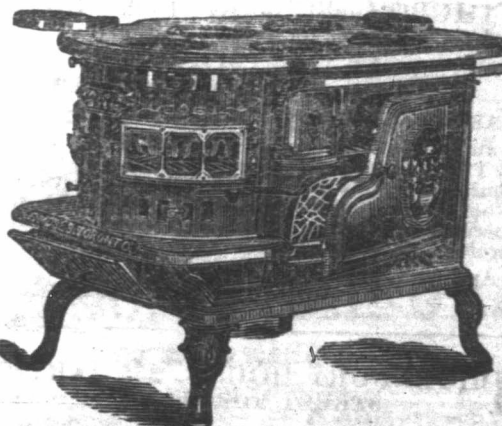
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