

8, 1886.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

TORONTO CANADA, THURSDAY, APRIL 15, 1886.

[No. 15.]

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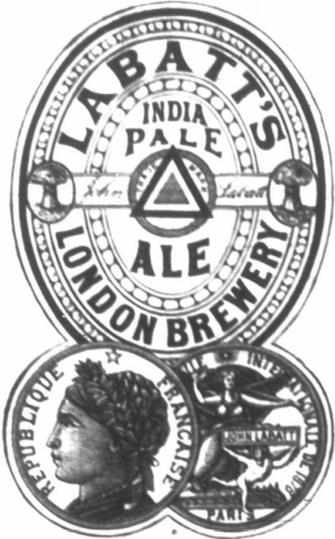
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## LESSONS for SUNDAYS and HOLY-DAYS.

April 18th—6th SUNDAY IN LENT. Morning—Exodus ix. Matthew xxvi. Evening—Exodus x. or xi. Luke xix. 28; or xx. 9 to 21

THURSDAY, APRIL 15, 1886.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

## TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

**THE CLERGY AS LEADERS IN SOCIAL REFORMS.**—Professor Peabody very justly writes, "More than all others, the modern minister needs to have been trained in the study of social reforms. More and more he is coming to be looked to as the natural leader in such affairs. He is expected to be an intelligent adviser in the charities of his town, to direct the enthusiasm of temperance work to mediate between its various social classes, to suggest the proper channels for its philanthropy. It is a great gain for the Christian ministry that it has been called to this kind of work. It replaces a great amount of pastoral life which had come to be petty and unmeaning. The community still looks to its ministers as men who are not wholly absorbed in their own personal affairs, and have leisure for public spirit; or rather it looks to them as men who regard it as a part of their personal business to serve the largest interests of the fellow men. It summons them to the magnificent enterprise of making the Church of Christ what it is meant to be, the associated life of self sacrifice for the redemption of the world from sin. The spirit of the Lord is in the modern minister, anointing him to preach the Gospel to the poor, and deliverance to the captives, and recovering of sight to the blind. The Church is called to an ethical revival. The new interest of the community in social reforms is the peculiar and God given opportunity for the profession of the ministry."

**THE NEED OF STUDY OF SOCIAL QUESTIONS.**—The leadership to which the clergy are providentially

called cannot be accepted without preparation. Most persons would agree that no adviser concerning the problems of social duty, was so safe or unselfish as a thoroughly wise minister. But most persons would agree that the clergy as a class, are too easily misled by false political economy, sentimental philanthropy and impracticable views of life. The ministry will, then simply miss its great modern opportunity of the theological schools of the country, do not undertake the scientific study of the principles of social reform. Probably there is not a single theological school—not to speak of other professional schools, which has fully accepted this duty. All teachers of theology must be aware that their students will be called, almost upon graduation, to express themselves in the most serious way concerning such affairs. Yet in what school of theology is it frankly recognized that in the addition to the studies of the past, this new department is demanded?

**SOCIAL REFORM THE OUTCOME OF CHRISTIANITY.**—It may be urged that the real work of a divinity school is theological, religious, and that the conduct of philanthropy or reform withdraws one a little from the proper field of a minister's thoughts. If this were true, it would be right to shut out the study of social reform from a theological school. But the fact is that these social studies are likely to be contributions most important to the future work of the clergy. Where, among events of his own time, is the young student to look for the spirit of Christ and the influence of the Holy Ghost, if it be not along the line of the great regenerating movements of society? These are the material out of which he builds his Christian hope. There is no study, which more manifestly shows the spirit of God in the affairs of men, or the blessing of the Christian position, than the study of social reform. They exhibit both the need and the inspiration of the religious impulse. They show that society is not always moved by selfishness, but that it recognizes religious ideas. Social reforms are a growth from the influence of Christianity and they verify the divine character of the religion of Christ.

**NEED OF EARNESTNESS.**—Christian brethren, are you, who are known by the world as being the disciples of the Lord Jesus Christ, living right? Are you living, with real glow and fervour, a religious life? Do you love God, or do you only say you love Him? Do you love your fellow men as yourself, or do you only say that you do in routine? Do you enjoy religion? Do men see that you enjoy it? Are you working in your several spheres with fervour? Is Christ pleased with you? Is it not time that you should wake out of your sleep, ye that are sleeping? The Master is going by, and the cry, "The Bridegroom cometh," will sound in your ears before long. Are your lamps filled? Are they burning? I beseech of you look to this, every one of you—fathers and mothers, young men and maidens. Are you living in a fervent religious life? Do men feel the fire and the flame? Are you a power among men? Are you living only decorously, externally, leading a comfortable Christian life?

May the Spirit that kindles light in the heavens and through the universe, and that has delivered us from the bodily life—may the Spirit of light, life, fire and power come down into the hearts of every one of the members of this church, and of all disciples of every name gathered together this morning, brushing the ashes of the past away, kindle on the old altar a new flame that shall never go out.

**PULPIT NO PLACE FOR AFFECTATION.**—God forbid that I should pluck one single feather from birds of paradise. God forbid that I should take one single note from the tuneful birds that sing; but this I say, that a man who is set between God and man, between the living and the dead, whose business is to take care of souls, and who is only thinking about taste, taste, taste, is like a doctor

who is so busy fixing his curls, his collar and his cravat, that he does not say anything to the sick man, but goes away—which is the best thing he could do.

The same is true of learning. The same is true of novels, which merely flash across the imagination and bring admiration to the souls. The pulpit is the place for simple, hearty, downright manliness. If there is any man on earth upon whom lies the obligation to fulfil the royal law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," it is the man that says he has been appointed by Jesus Christ to bring men to reconciliation, and from sin and darkness to light and life. Is he sufficient for these things? No man on earth, I do not care how strong he is, I care not what effects he produces, if he be fervent, and if his imagination and his reason be inflamed to take in the type of the vastness and grandeur of that to which he is called, but must feel, "I am unworthy."

**A PRESBYTERIAN IMPRESSION OF A CHURCH CONGRESS.**—A Presbyterian minister, the Rev. John Donaldson, of Kirkconnel, Upper Nithsdale, writes to the *Dumfries Courier*:

"I ran down last week to Carlisle to attend by invitation the Church Congress. I anticipated much pleasure as well as profit from my to-day's visit, and I was introduced to the Bishop, who showed me the greatest attention and took me beside him on the platform. What struck me very much was the utter freedom from stuckupishness, if I may so term it, and the fine, manly way in which both bishops and presbyters spoke out their minds to their brother laymen. How charming to think that the great and ancient Church of England, in alliance with the State for more than twelve hundred years, has such noble fellows within her pale, 'workmen who need not to be ashamed,' but who are an honor to their church and their native land. My heart burned within me when I listened to the words of plainness and of power, and I never wearied, but was sorry when the Bishop told the last speaker the time was up, and that he must shut up."

**CONVERTS FROM ROMANISM.**—When converts to Rome are made there is great flourish of trumpets and the fact is announced in all the papers. We, however, are so accustomed to receiving converts from the Church of Rome that little is said about it. We give the following extract as an illustration of what is taking place in every diocese in our widely extended communion:

"During an episcopate of nearly ten years, upwards of two hundred confirmed members of the Roman Catholic Church have applied to the Bishop of Iowa to be received to the communion of the American Church—Catholic, but not Roman."

"Though God deliver not out of trouble, yet He delivers from the ill in trouble, by supporting the spirit. Nay, He delivers by trouble, for He sanctifies trouble to cure the soul, and by less troubles he delivers from greater. ("Divine Meditations," by Dr. Richard Sibbes.)

"A Christian will not do common things, but, first, he sanctifies them, and dedicates himself, his person, and his actions, to God, and so he sees God in all things; whereas a carnal man sees reason only in all that he doth; but a Christian sees God in crosses to humble him, and everything he makes spiritual."

"It is a true rule in divinity, that God never takes away any blessing from His people but He gives them a better. When Elijah was taken from Elisha into heaven God doubled His spirit upon Elisha. If God take away wife or children, He gives better things for them. The disciples parted with Christ's bodily presence, but He sent them the Holy Ghost."

## MR. GLADSTONE ON GENESIS.

HOWEVER much many of us may differ seriously with the illustrious Premier of England, no one can deny the marvellous mental fecundity he displays, nor question the reasoning force he throws into any contest he engages in. Some time ago he wrote a deeply interesting paper on the first portion of Genesis, in which he showed that the order given therein of created objects was so marvellously in accord with modern scientific researches, as to point to the author having received divine illumination. This article was attacked by an eminent scientific writer, and Mr. Gladstone replied in the *Nineteenth Century*. This reply will be found in "Alden's Library Magazine" for April, which we commend to those who desire to see how this intellectual athlete wrestles and overthrows the champion of godless science. The great point made by Mr. Gladstone is this, that the book of Genesis gives the creative order as follows:

1. A period of land, anterior to all life.—verses 9, 10.
2. A period of vegetable life, anterior to animal life.—verses 11, 12.
3. Another stage of animal life, in the order of fishes.
4. Another stage in the order of birds.
5. Another in the order of beasts.—verses 24, 25.
6. Last of all man.—verses 26, 27.

Mr. Gladstone demands how came the writer of Genesis to hit upon the facts, that fishes came first in order of life; that plant life was fixed in its true position, and that man was placed relatively to all in the exact order of scientific relation? He affirms that it would be in the highest degree irrational to ascribe this correct distribution to the doctrine of chances. He goes on to quote from the highest living geological authorities, who one and all give the order of the appearance of plants and animal life on the earth in the exact relation stated by the book of Genesis. For instance, Mr. Gladstone quotes from a work in course of publication by Prof. Prestwich, in which the order is demonstrated to have been:

1. Plants.
  2. Fishes.
  3. Birds.
  4. Mammals.
  5. Man.
- So that according to the most recent and highest authority in this branch of science, these orders respectively have the same succession assigned in Genesis to the representatives of these orders which alone were probably known to the experience of Adamic man. Not only in these remarkable points does the sacred record agree with science, but in others as in placing the formation of light, and with it heat at the beginning, next the existence of vapor, next the formation of the heavenly bodies. Every one of these stupendous creative operations being placed in Genesis precisely in their scientific order. How, in an age before science was known, when no observation could have been made of the facts so positively stated, and no study of natural phenomena had been entered upon; how in that period a

writer could have struck by accident upon such a remarkable series of scientific verities as are recorded in Genesis, is a problem which admits of only one answer, which is, that it is far more difficult to believe in such a chance, than to

admit that He who made the world and all therein, gave divine light to His servant in recording the order of creation.—The distinguished author of the article alluded to above, turns his guns with powerful effect upon those who object to what they are pleased to call "sudden" acts of creation, making their suddenness a great difficulty. Mr. Gladstone says: "All things considered, the term 'sudden' is a singular expression; but one, I suppose, meaning the act which produces in the reign of nature something not related by an unbroken succession of measured and equable stages to what has gone before it. But what has equality or brevity of stage to do with the question how far the act is creative? I fail to see, or am indeed disposed to deny, that the short stage is less creative than the long, the single than the manifold, the equable than the jointed or graduated stage. Evolution is, to me, series with development. And like series in mathematics, whether arithmetical or geometrical, it establishes an unbroken progression; it places each thing in a distinct relation to every other thing, and makes each a witness to all that have preceded it, a prophecy of all that are to follow it. Mr. Huxley asserts that 'the things of science are susceptible of clear intellectual comprehension.' Now, the seed may produce the tree, the tree the branch, the branch the twig, the twig the leaf or flower; but can we understand the slightest mutation or growth of Nature in itself? Can we tell how the twig passes into leaf or flower, one jot more than if the leaf or flower, instead of coming from the twig, came directly from the tree or from the seed?"

In these questions Mr. Gladstone pricks the bladder of science so-called, and lets out the wind of its sceptical rhetoric. To object to creation on account of its suddenness is utterly absurd; transitions from *dead matter to living* are going on all around us, and whenever that occurs there is a "sudden" act as incomprehensible as the acts of creation recorded in Genesis. When men of science talk of natural phenomena, such as the conversion of a seed into a plant being "susceptible of clear intellectual comprehension," we feel like using old Bishop Strachan's rebuke—"Sit down, man, ye're just talking nonsense."

## THE REFORMATION ON THE CONTINENT AND IN ENGLAND.

WE are often asked to believe that all the Continental Protestants at, and immediately after the Reformation, were a happy family, with whom the more the Church in England fraternized, the more would she be at peace within herself. We are of a contrary opinion, and we seem to trace the disturbing influences in the Church of England, after the Reformation, to her intercourse with these Continental Protestants.

At the beginning of the Reformation of the Church in England she seems to have received, and taken the advice of the Lutheran party on the continent. A considerable portion of her articles, including those of chief import-

ance, were taken, almost literally, either from the Augsburg Confession or from a set of articles agreed upon by some German and English divines at a conference in 1538. The Marian exiles naturally seeking shelter in Lutheran towns were turned away, being charged with *Sacramentarianism* (viz., non-belief in the corporal presence in the Sacrament) going over to the Genevian party they were received.

On Elizabeth's accession they brought home with them the opinions on worship and doctrine as taught either by Calvin or Zwingli.

Luther, Calvin, and Zwingli each held a different set of opinions on the Sacrament and mode of worship.

We find Luther saying in 1528: "I knew enough and more than enough of Bucer's iniquity to feel surprise at his perverting against me my own published sentiments on the Sacrament. . . . Christ keep you, you who are living in the midst of these ferocious beasts, these vipers, lionesses, panthers, with almost more danger than Daniel in the lions' den." Of Zwingli Luther says in 1527: "What a fellow is that Zwingli with his rank ignorance of grammar and dialectics, not to speak of other sciences! I believe Zwingli to be worthy of a holy hate for his rash and criminal handling of God's Word." This is in reference to Zwingli's refusal to take the sentence, "This is my body," literally. These quotations are simply samples to give an idea of the fury of the contest among Continental Protestants.

All these continental differences were introduced into the Church in England. From the Reformation until to-day these differences have remained in the Anglican Communion; at one time one party has been more powerful and then another. During the latter part of the reign of Elizabeth and the beginning of James I, the Genevian party was the more powerful. Calvin's works were text books at the Universities, and an attempt was made by Archbishop Whitgift to introduce, as an authorized standard of faith, what were called the Lambeth Articles.

These nine Articles were strongly Calvinistic; the first four were as follows, after they had been made less harsh than as they first stood:

"1. Deus ab æterno prædestinavit quosdam ad vitam, quosdam reprobavit ad mortem.

"2. Causa movens prædestinationis ad vitam, not est prævisio fidei aut perseverantiæ, aut bonorum operum, aut ullius rei quæ insit in personis prædestinatis set sola voluntas beneplaciti Dei.

"3. Prædestinatorum definitus et certus est numerus, qui nec augeri, nec minui potest.

"4. Qui non sunt prædestinati ad salutem necessario propter peccata sua damnabuntur."

Even when softened to this extent it was impossible to introduce them. But the attempt shows that our 17th article failing to dogmatize on this mysterious subject, as to the "Causa efficiens" and "Reprobation," was entirely unsatisfactory to the Calvinistic party. This is seen, again, when afterwards the Puritan Party desired the addition of these same

nine articles to our thirty-nine, at the Hampton Court Conference. But although Whitgift was unable to introduce the Lambeth articles, yet the Calvinistic party were all powerful at Oxford, where, in 1623, a preacher having used some suspicious expressions, was compelled to recant them, and to maintain the following thesis in the Divinity School: "Decretum prædestinationis non est conditionale. Gracia sufficiens ad salutem non conceditur omnibus."

The old contest between the Dominican and Franciscan was carried on more furiously than ever, under different names among the reformed.

The Anglican Communion contains still schools of thought representing these ever present differences; we are fortunate that neither party is strong enough to persecute the other.

The Church in England seems to have always possessed a divine instinct which held her back from compromising her true position as "Catholic," by dogmatizing on matters not necessary for salvation.

This "breadth" has been sneered at by Macaulay and Froude, and by many imitators of these two great men, but we shall continue to consider this characteristic her peculiar glory.—W. B.

GENESIS AND SCIENCE.

THE question of the reconciliation of the Biblical record of creation with the discoveries of science (which Mr. Gladstone and Mr. Huxley have raised anew) has all the conditions of permanent interest, owing both to man's natural curiosity about the great problem of creation, and to the believer's jealous zeal for the general recognition of the truth of Scripture. But the battle-ground between science and faith on this disputed subject has shifted a good deal from time to time. No person of ordinary intelligence and information would be found now-a-days to contend, as for a cardinal doctrine of faith, that the whole work of creation was carried out in six natural days of twenty-four hours each, or that the Bible makes such an assertion. Nevertheless, the disciples of Mr. Bradlaugh are actively engaged in disseminating among the working classes the notion that the Bible requires us to believe this; and that, as science has fully proved the incorrectness of such a theory, therefore the Bible is false, and believers are either stupid in crediting it or dishonest in rejecting some of its teachings while they accept others. In these days of cheap literature and innumerable newspapers and lectures it is impossible to keep our Church people of the working and less educated classes in ignorance of the disputes that rage around this question between believers and unbelievers; therefore it seems to be wiser and safer policy to tell them frankly and fully the *pros* and *cons* of the case. Those who have taken this course and have given series of instructions in Bible classes, Guild meetings, or public lectures, can testify to the interest which the subject excites, and to the benefit that results from dispersing the mischievous misrepresentations of infidel teachers.

The experience gained by trying such a plan suggests that the very first step is to win confidence by showing that, while we believe fully in the absolute correctness of the Bible revelation, we

also are ready to accept fearlessly all the *proved* facts of science, that we recognise Reason as the divinely appointed interpreter of truth in certain spheres, in which it is competent, while we also look to Revelation as the only trustworthy teacher in spheres of knowledge to which reason cannot attain. As Mair says, 'When science has made known to us the truth of the matter, it will be our religious duty to accept its teaching, for this field lies within its proper domain. What we have to be certain about is, that the results be really scientific truth, and not a mere hypothesis.' As Bishop Cotterill also says: 'The reason of man, to which God Himself appeals in His word, is not given to mislead and deceive us when we study His works in nature, His own creation.' And again he says: 'We should thankfully welcome the triumphs of science as being additional evidences of the distinctively Christian truth, that in God's creation—being all effected by His word—nothing whatsoever is made except through a wisdom of which *our reason* is the very counterpart.' So far from being jealous or afraid of science, then, we regard it as being a divinely appointed teacher in its own domain. We may misunderstand either the revelation of Scripture, or that of science, or both, but when they seem to contradict one another we are not bound to conclude that either is wrong, it may be that we do not yet correctly understand one or other.

However hypothetical some of the teachings of science may be, we cannot err, if our reason be of any value at all, in believing her declarations and proofs of the immense antiquity of the visible creation. Astronomy, physics, chemistry, geology, and other branches of science, abound with overwhelming proofs that the innumerable and gradual processes of creation required not 6000 years but eons of time for their accomplishment. A few of the most striking facts would be intelligible and convincing enough for even the least educated working man. We can see with the telescope stars and nebulae so far distant from us that their light, though travelling nearly 200,000 miles a second, has taken thousands of years to reach us. That is, those heavenly bodies must have been created at least that distance of time ago, or their light would not have reached us by now. The earth requires an enormous time for cooling down from its original fiery state, for the deposition and frequent upheavals and subsidences of its varied stratified rocks, and for the successive appearance, development, and decay of its numerous races of vegetable and animal organisms. In some parts of the world the carboniferous strata include a hundred coal-seams of various thickness. Some coal-seams are as thick as forty feet. Every seam represents a forest growth and decay of unknown duration, and also repeated subsidences, and the accumulation of enormous deposits. Limestone and chalk strata of enormous thicknesses are found composed almost entirely of the shells of such organisms as corals and foraminifera. The minuteness of some of the microscopic organisms may be realised from such facts as the following: 10,000 shells of globigerina would hardly cover the space of a square inch. A grain of sand from the coast of Sicily has been estimated to contain the shells of 6500 individuals. An ounce of sand from the coast of New Jersey was calculated to contain 38,400 shells, all of the same kind. The polishing stone from Bohemia, known as tripoli, is only an accumulation of the flinty coverings of diatoms so minute that no less than 41,000,000,000 of them go to make up a single cubic inch of stone, and there are similar

deposits of greater extent and thickness in Virginia.

Now, as Kingsley says, 'We cannot believe that God would play the part of a trickster (*Deus quidam deceptor*), and put shells on mountain-sides only to befool honest human beings, and that He gives men intellects which are worthless even for the simplest work; therefore we are driven to the conclusion that an enormous space of time was needed for the accumulation by such humble means of strata of great thickness. We have also to provide time enough for the erosion of river gorges like the Canons of Colorado, for the formation of the coral isles and reefs of the Pacific, for the elevation, sculpturing, and waste of the great mountain ranges. Therefore, although we believe that it was just as easy for the Almighty to have created the world in six days, or six minutes, as in sixty millions of years, yet it is evident from the revelations of science that He did not make it in any brief space of time and with such instantaneous rapidity, but that it pleased Him to make it in a gradual order, and in a period of time to be counted not by hours but by ages.—H. H. M. in *Church Bells*.'

POPULAR AND GOSPEL REPENTANCE.

They have healed the hurt of the daughter of my people slightly, saying, Peace, Peace: when there is no peace.—Jerem. viii. 11.

Preached in St. John's Church, Port Hope, by Rev. W. E. Cooper, M.A.B.D., Senior Assistant Master Trinity College School.

It is a very striking—and a very awakening image that is here implied: the sinful condition of God's people is likened to a deadly wound, that is allowed to heal too readily and quickly. No skilful surgeon would allow such a thing. A deep, deadly wound must heal gradually, and from its inmost depth. It is a *dangerous* healing that covers over such a wound on its surface. And yet how much of the popular religion of the day is of this fatal character—healing slightly the deadly wound of sin: promising pardon on God's behalf to those of His people who have never to any great degree realized how dangerous are the hurts which sin inflicts on body, soul and spirit. And there are, unhappily, many such teachers abroad now. You may ask whom I mean? They are such teachers whether High Church, or Low Church, Roman or Protestant matters little—such teachers of religion as lead you to expect—far worse is it, if they promise you, forgiveness of sin and acceptance at God's hands without true, deep repentance for sin, or ungodliness. Now, if there is *one thing above all others* that the Bible insists upon; if there is *one thing above all others* that may not be dispensed with, for any pretext the human heart may imagine or devise, that one all-essential thing is—Repentance. And there is no word that is more mistaken; no word that is more misrepresented; no word whose meaning has been more misinterpreted than this New Testament word—Repentance. For what is its popularly understood meaning? Is it not merely sorrow—sorrow very deep if you like, but still after all *mere sorrow* at sin, something that has altogether to do with the feelings; something that has to do, therefore, only with the *soul* which is the lower of the three constituent parts of man's being. But, if you question the teachers I speak of, you will find, either that they regard the "spirit" of man as only *another name for his soul*; or perhaps a function of the soul. They seem, at any rate, always to think and speak of man as only constituted of body and soul.

I have done well in speaking of this religion as "popular"—it is so in *two* respects: first, as being the favorite religion of people at large: the unthinking mass that is ever ready to take its religion on the mere impulse of the feelings of the moment—feelings that can be so quickly worked upon by any one who has what is called the gift of eloquence; and, secondly, "popular" because it comes so easily, requiring no self-denial, no self-humbling or self-distrust, which are so unpleasant for unconverted human nature. This makes it popular—and makes the way of its teachers—their way, that is, in this world, so smooth and flattering and pleasant. Such a religion suits poor fallen human nature—and poor fallen nature does a great deal, in its way, to show its favor towards it, and help it on in every way. It speaks very highly and most flatteringly of its teachers just in proportion as they stir up its emotions, and offer them a ready and soothing satisfaction.

And here it may be asked, is not this a sure sign that this teaching must be *right*, if it suits people so

exactly? Some of you may have heard, or read, as I have, this very point *most strongly* urged. People say to you: If the teaching were *not true*, or *not suitable*, would not people take sides against it? would they be likely to favour religious teaching that was not right? Well, there are two or three answers to this. Let us take first of all a common-sense view of the question. What is the real object of true religion? Is it not to destroy Satan's power and influence in the world? But the world is Satan's kingdom—the evil people in it are his servants and agents to keep alive his power and influence for evil, and against good, i.e. against God, and His desire to have all men truly and heartily His servants. Would Satan then be likely to allow that which would destroy all his influence in his Kingdom to go on unopposed; nay, even to have the world favor and help it? Would he not surely stir up the powers of the world now, as he did in the early days of Christianity, against such a religion as would undo all his work? Would he not excite slander, bitterness, misrepresentation, misunderstanding of it; falsehood, opposition, in fact, of every sort against it? Would he not seek to OVERTHROW IT by EVERY means possible? Surely then, if we find any form of religion exceeding "popular," can such religion be doing Satan's cause any real harm at all? Common sense seems at once to answer the question.

But our Lord Himself has answered this question very plainly. He warned His disciples, "Woe unto you when all men shall speak well of you for so did their fathers of the false prophets;" of those, that is, spoken of by Jeremiah, who "healed the hurt of the people slightly, saying, Peace, Peace, when there was no peace."

But He has more startling words of warning still—warning for those who may be very sincere INDEED, but quite as mistaken! And I think, when His words are carefully considered, they are very awful words indeed; words that should startle especially, us the teachers of His ways. Listen to them, brethren, I read them with deepest awe—every word—every single word has an awful force. The Saviour's own words are: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? And in Thy name done many wonderful works? Oh, think of that! Standing, confidently, before the Judgment Seat! confident (I would not say proudly confident) of His favor and reward! Confident, amid the very fire that is withering up the earth; and shrivelling the very heavens with its blasting breath! Confident amid the shrieks and wailings of the doomed and lost! Confident of their high position in the estimation of the Judge on that awful great White Throne! Confident that they had done much for Him! But, oh! listen to His answer: "I never knew you, depart from Me ye that work iniquity."

And it is, perhaps, here most fittingly, that we may recur to what was said before, respecting the condition of acceptance before God, for the sake, and sole merits, of our dear Lord Jesus Christ. That condition is repentance towards God, and faith on the Lord Jesus Christ and on Him alone and none other; least of all on ourselves.

I think; nay, I am sure, no thoughtful, observant, person will gainsay it, when I call marked attention to the fact, that the popular idea of repentance, or sorrow for sin, is, that it is a matter of the FEELINGS—the emotional part of our nature. The very use of the term which is nowhere found in the New Testament, "change of heart," shows this very clearly. But does not the New Testament word "repentance," include "change of heart?" Most undoubtedly it includes it; but it includes a very great deal more. I say, emphatically, a VERY great deal more; and this "great deal more," is, by very many degrees, more important than the other!

Let me try to show how this is; what it really means. The great distinguishing feature of the Gospel of our dear Lord Jesus is this: It is the Dispensation of the Holy Spirit. Until the Incarnate God—the God-man Christ Jesus, having wrought His earthly work of redemption—was glorified, the Holy Ghost was not yet given; but now that that glorious work has been once for ever done, the Holy Ghost is offered, without stint of measure, to every true believer on the Lord Jesus. That Blessed Spirit works in the whole man, body, soul, and spirit. Man is new-born from above, not from below, in his nature. The great mark (separating man by an utterly impassable gulf from even the very most intelligent of the other creatures of God) is the possession of a higher constituent of nature, the result of the direct in-breathing of the Divine Creator Himself, to which constituent the Bible assigns the name of "Spirit." Many of God's creatures have feelings and emotions akin to man's: affection and hatred, sorrow and joy, love and revenge, memory, and gratitude for remembered favors. But man has a spiritual nature; and in the spirit of man are seated those wonderful attributes that separate him, irrevocably, from the most intelligent of the lower creation—the attributes of intellect—the understanding, the reason, the will, and all the higher affections that are like to the Creator's. Now, this highest

portion of man's intelligent being is the special sphere of the operations of God the Holy Ghost, working here in man, using the spirit of man His special dwelling place, His blessed influence will pervade man's whole being. And so the prayer of the Apostle, whose inspired words have taught us all this, will be fulfilled. "The God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body may be preserved blameless until the coming of our Lord Jesus Christ." Man, therefore, is a being, in reality, of far higher rank than he would be if only constituted of soul and body; made up, that is, of only a sensuous and emotional nature. You will see then how defective any religion must be—as even the earlier dispensation of the Old Testament really was—that deals only, or even chiefly, with the soul or emotional nature; how far short it comes of the glorious, all-embracing fullness of the Gospel of Jesus Christ. Now, when we look further into what is revealed to us of the nature of the Holy Spirit's working, we shall see how perfectly all this is borne out; how entirely from the higher nature of man this work reaches downward and throughout. What is the Evangelical prophet saying of that Servant of Jehovah, who is none other than the Incarnate God Himself yet in the form of man, was to fulfil the Father's will. He was to "be of quick understanding in the fear of the Lord. He was not to judge after the sight of His eyes, or reprove after the hearing of His ears; but, with righteousness shall he judge the world, and reprove with equity for the meek of the earth." Again, what are the gifts to be his by the spirit? "I will put my spirit upon Him: the spirit of wisdom and understanding; the spirit of counsel and strength of spirit; the spirit of knowledge and true godliness." And all these are the gifts of the Holy Spirit to the spirit of man now; they are to govern the nobler part of man; to mould the whole being to the likeness of Christ. So, (entirely in accordance with this) we find, when we would seek to know the work that must be wrought by the Great Regenerator of fallen man upon every man's corrupt nature, we find that work called in the Scriptures of the New Testament, not "change of heart," but "change of mind;" MIND, not in the lower, popular, sense the word bears in common superficial speaking, but mind in the sense in which the Apostle uses it when he says: "be renewed in the spirit of your minds." Be renewed, that is, in your higher, spiritual, intelligent nature, so that being no more mere puppets, moved about, and swayed, by mere transitory emotion—the mere sport and playthings of your excited FEELINGS ye may, (as beings that can reason and understand,) "prove what is the good and acceptable, and perfect will of God." Gospel repentance, then, is a nobler, higher, more effectual, and more thorough a matter than the mere emotional sorrow over sin, from dread of its consequences. You may be frightened FOR A TIME, by startling words, into what is popularly called "repentance;" but the effect will not continue. And hence such a repentance will often only lead to an exchange of one kind of sin for another. A man may exchange sins of the flesh, such as impurity or drunkenness; for sins of the soul or spirit, such as spiritual pride, or absence of real spiritual humility; and popular religion very seldom takes any great notice of such a mistake. But true Gospel repentance really renders this unlikely, if not impossible; for, being the work of the Holy Spirit upon the understanding, it opens the eyes of the man to see such sins aright. For example, as long as a man's understanding cannot see the true evil of a certain course he would like to take, you cannot easily keep him from it; but, when once he gets a right comprehension of the evil consequences that will almost certainly ensue, it will be very hard to persuade him then to risk those consequences.

Explain then, you will say, what you mean by such a repentance. Let me try, and may God the Holy Ghost help us all to deeper and fuller views of it for Jesus Christ's sake! Now true Gospel repentance must be the work of God the Holy Ghost, and it implies faith in the Lord Jesus Christ; it will be given to every believer who really, honestly, and earnestly, seeks it in unfeigned heartfelt prayer. It will be wrought by the Spirit of God, working through the CONSCIENCE, to awaken the understanding to discern the "exceeding sinfulness of sin," its black ingratitude to so loving a Father, so self-sacrificing a Saviour, so holy a Guide and Teacher. It will display to the awakening man the utter folly of sin, which means eternal misery and ruin; it will bring home, with unutterable force of conviction, to the soul and spirit their helpless and lost condition if unrenewed; it will bring terror at the thought of remaining unreconciled to God; but it will, also, though perhaps after many a day of doubt and fear, but yet most surely in the end, bring true and safe joy and peace in thus believing. And the man thus wrought upon by the Spirit of God, will show forth outwardly the work of the Spirit in his heart; he will not rest till he have made full and open confession of the sins that have done such harm to himself and others. He will recall the word of God: "He that covereth his sins shall not prosper, but whose confesseth, and forsaketh

them, shall have mercy." But how can you confess what you have never felt, or known? Nor will such a man be uplifted with spiritual pride when forgiven; he will not forget the words of "the man after God's own heart" who, though he had the prophet's assurance from God: "The Lord hath put away my sin," yet could say, "I acknowledge my faults and my sin is ever before me." He will love to recall the words of the favorite Apostle of the Lord Jesus: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

So then, the man who has experimentally known true Gospel repentance, will become more and more "a CHANGED MAN." Changed in the lowest depths of his inmost nature; changed, too, in his glorious intellectual powers, which will now find their noblest exercise in searching out the deep things of God; most of all in searching out "the unsearchable riches of Christ." He will feel, as he never felt before, and yet with an ever deepening feeling, the wonderful truth of the words, "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

And, oh brethren! if Gospel repentance be so glorious a blessing, yet withal, so difficult to attain, it surely must be a lifelong work, never fully gained till we rest at last in the Paradise of God.

May God, in His mercy and love, grant us all—and every one that is dear to us on earth—more and more to attain unto this repentance for the sake of Jesus Christ our only Lord and Saviour!—A MEN.

## Home & Foreign Church News

From our own Correspondents.

### DOMINION.

TORONTO.

BATTEAU.—The Rev. J. W. McCleary has resigned this mission, and accepted the position of assistant rector of St. George's Church, Detroit. We wish Mr. McCleary every success in his new field of labour.

THE OTONABEE MISSION.—The Rev. Henry Softley, (deacon in charge), has been holding a ten days mission in the village of Allandale. Large congregations have attended these special services every evening, some having come from a distance of over five miles. Great interest has been manifested by all denominations in the mission. A service of song was held for fifteen minutes previous to the regular evening, or litany which preceded the sermon, in which all joined very heartily. The after meetings were also well attended, the greater part of the congregation generally remaining to this very interesting service.

Mr. Softley desires to return his sincere thanks for the aid he received from several earnest laymen who rendered him very valuable assistance in giving addresses, and offering earnest prayers for the salvation of sinners. May the good seed which has been faithfully sown in weakness, bring forth abundant fruit at the great harvest day.

Lenten Discourses.—Rev. Prof. Clark preached the second of a series of special sermons during Lent, in Grace Church, Toronto, to a large congregation. The reverend gentleman took for his text, Acts iv. 12: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." He said a frequent complaint urged against the Gospel was its exclusiveness and intolerance. That argument was not new, it was as old as the Gospel itself. It could not be denied, however, that even in some portion of the revised edition there were evidences of exclusiveness and intolerance. Those, however, who urged that argument did not do so in the true sense of the Gospel teaching. If Christ's disciples had allowed the altar of Christianity to stand side by side with the altar of Jupiter, the argument of exclusiveness might not have been urged, but the Gospel of light and truth would not stand side by side with the doctrine of men. It was not intolerance to assert the doctrine of truth over error and superstition. We do not ask a physician to say if there is any other remedy after he has said there is only one. Neither can we ask the Gospel to say that there are other gospels if there is but one. There were people who asserted that there was no truth in the Gospel, and that eternity did not concern them. On that point there must be no mistake. Infidelity and scepticism might seem very well for some people, but the Bible unmistakably proclaimed a future state. Man's conscience enabled him to distinguish between right and wrong. The past history of the world showed an immense

improvement under the teaching of the Gospel. The abolition of slavery was a blessed event in the history of civilization. The doctrine of Christianity could not sanction a trade in human flesh. The Divine Being never created man in his own image to be the abject slave of his fellow man. The distinction of grades in society, however, was, he considered, a wise arrangement, which was likely to continue to the end of time. The relationship between nations had greatly improved, and wars were less frequent and destructive. The fearful and devastating wars of the past, which caused human blood to rush in torrents down the channels of this blood stained earth, were, happily, little known in our time. The badness of the human heart would account largely for many evils which afflicted the nations of the earth in the past. The social system was not what it ought to be. Personal gain was often the object of pretended friendship. How few were found to act up to the principle of "doing unto others as they would be done by?" Men's hearts could only be changed by the power of the Holy Ghost. Christ came on earth to seek and to save lost, guilty sinners. He came not to be ministered unto, but to minister. There was, in the words of his text, "none other name under heaven given among men whereby we must be saved."

TORONTO.—Ordination at St. Stephen's.—An ordination service took place at St. Stephen's Church, on the 21st March, when the office of deacon was conferred upon two candidates. Bishop Sweatman, Rev. Provost Body, of Trinity College, Rev. Prof. Jones, of Trinity College, Rev. F. Bethune, of Port Hope; and Rev. A. J. Broughall took part in the service. After morning prayer had been said, Rev. Dr. Bethune delivered an address on the importance of the office of deacon. The office of deacon was the first one entered, and its importance was everywhere shown in the Scripture. They must not hope or labour for worldly success, for he who would do his Master's work must expect to wear a crown of thorns. There was no happiness on earth compared with the happiness of self-surrender and self denial.

Dr. Bethune presented Mr. C. H. Brent, of Newcastle, and Mr. G. H. Broughall, son of Rev. A. J. Broughall, for ordination. After a further exhortation, the office of deacon was conferred upon them by the laying on of hands. At the conclusion of the service, the newly ordained deacons took part in the celebration of the holy communion. The Rev. C. H. Brent has received an appointment in Buffalo, N. Y., and the Rev. G. H. Broughall, is appointed to Tallamore, Toronto diocese.

BEAVERTON.—The Rev. George Love, incumbent of St. Paul's Church, died very suddenly of heart disease on the morning of April 1st. He was appointed to this mission nearly three years ago, and was about removing to a new field of labour, when death cut him down at the early age of forty-one. He leaves a widow and four young children, who have the heartfelt sympathy of this community in their sudden bereavement. His funeral took place, on Saturday, the 3rd instant. The Rev. Dr. Carry, of Port Perry, conducted the service in the church in which the deceased so lately officiated. His remains were followed to the grave by a large number of sorrowing people of all denominations.

HURON.

SARNIA.—Through the kindness of Mr. R. S. Gurd, a member of St. George's Church, the Rev. T. R. Davis was enabled to spend a short vacation during the month of February, in New Orleans. He returned in time for the special work of Lent. Services are held on Wednesday and Friday evenings, with a large and increasing attendance. On Sunday evenings a course of sermons is being preached on "The Church unity lost—how is it to be restored." "The parables," is the subject for Wednesday evening, and "The Vows" for Friday evening. No collection is taken up at these services, but a missionary box is placed at the door, and Lenten offerings are asked for our North West missions. If every Church in the Dominion would adopt the same plan, it seems to the writer that the Ascensiontide appeal might be largely augmented, and the hearts of our brethren in the North West cheered. A special Easter offering from the Sunday school is also asked for the same purpose.

A Literary Society was organized last November, with some misgivings as to its success, but these have since vanished, and it is now in a flourishing condition, with an average attendance of from 60 to 100. The Ladies Aid Society have rendered valuable assistance to the Church in the past, and they do not intend to slacken their labours of love in the future. At a meeting recently held, they decided to keep the interest on the church debt paid, and also to work for a new organ which will cost \$2,000. About a year ago an old coloured man died in this town. He made his

living by fishing, and had accumulated about \$1,200. He had no heirs, and by his will his estate was to be equally divided among the religious denominations of the town. The Church will receive something like \$150 as her share.

RUPERT'S LAND.

As Easter this year comes very late, the parishioners in connection with the Rounthwaite Church held their annual meeting March 26th, in the afternoon at 3 p.m., the Rev. W. Langham Cheney, clergyman in charge of the mission, took the chair. After the reading and passing of last year's accounts, the following officers were appointed: churchwardens, Mr. Rounthwaite, Mr. Moody; clerk of the vestry, Mr. Alfred Birch; vestrymen, Messrs. Alfred Birch, James Wright, John Gregory, E. Morrison, W. P. Marley, John Prat, Wm. King, Richard Johnson, Walter Birch, John Marley; Mr. Samuel Rounthwaite was appointed lay delegate to attend the diocesan Synod of Rupert's Land.

During the meeting it was proposed by Mr. Alfred Birch, and seconded by Mr. John Prat, that the land be laid out as a churchyard and the graves in future disposed of for \$5 in advance. Arrangements were also made to erect a shed to accommodate people's horses attending from a distance. The Rounthwaite church is a very fine building in a beautiful country district about seventeen miles south of Brandon. The Church was built by English settlers between three and four years ago, but through bad crops and some well to do Churchmen leaving, a debt remains to the amount of \$800, hindering the work of the district. The congregation will, therefore, feel grateful for any assistance that may be given by friends interested in the welfare of the Church.

FOREIGN.

In the course of the thirty-five years of his ministry, Whitefield is said to have preached 18,000 times.

Bishop Paret has given his opinion officially, and it is based upon an opinion given by Bishop Whittingham, that it is proper and desirable that persons coming to us from the Roman communion should be confirmed.

The Lieutenant-Governor of New South Wales has laid the corner-stone of the Chapter-House being built in Sydney as a memorial to the late Bishop Barker.

The new diocese to be formed out of Bathurst is to be called "Central Australian." The Hon. C. Campbell has given £1,000 toward the required £15,000 for the endowment. The town of Bourke will be the see.

In a London church the Holy Communion is celebrated in the Hebrew tongue once a month, for the benefit of converted Jews who do not understand English.

On March 16th, in Baltimore, Bishop Paret confirmed Mr. George L. Clickner, formerly rector of the "Reformed Episcopal" Church of the Redeemer in that city. Mr. Clickner, who began life as a Methodist, intends to apply for Holy Orders.

The Bishop of Lichfield has just addressed a second letter to his clergy on the subject of Church Reform.

A new church, accommodating 1,000 persons, (St. Germain), was lately consecrated at Cardiff by the Bishop of Llandaff. It has cost £12,000, defrayed entirely by voluntary contributions, and all seats are free.

The Bishop of Colchester lately opened a new church at Chadwell Heath. It is a Gothic building, costing about £3,800, of which sum £300 has been given by the Queen. A debt of £300 remains, and the porch, tower, and spire are still unbuilt.

The Bishop of Chicago appointed a Quiet Day for women at his cathedral, on March 30, for special devotion and instruction, to continue from 10 a.m., to 3:15 p.m. Those who attended were to bring luncheon with them and refrain from talking, except during recess.

A Presbyterian and a Congregational minister in Philadelphia, Professor Fullerton of the University of Pennsylvania is the former, are applying for Orders in the Church. The same is true of a Congregational minister in South Natick, Mass.

Mrs. Mary Packer Cummings proposes to build a memorial chapel in memory of her father, the late Asa Packer, at South Bethlehem, Pa. It will cost \$200,000, and it is hoped to have it finished in May, 1887.

In speaking of the progress of the church in India, *Church Bells* says: "A striking—though some fancy it a small—token of religious improvement is the establishment at Bombay of Mrs. Radhabai as a bookseller and stationer. This is the first time that a respectable Hindu widow has ventured to carry on business in her own name since the laws of Mana were written, three thousand years ago."

Emmanuel Church, Boston, has sent out seven clergymen, one of whom was a foreign missionary. Miss Mary Ball also went from that parish to the African mission, where she became the wife of Bishop Auer. They are buried there side by side.

In Exeter, Me., in 1872, the first church service was held, and there was in the town but one communicant. There is now in the place a beautiful church, Holy Trinity, costing \$4,000, and there has been sixty-one baptisms and forty-two confirmations.

The Diocese of Florida was organized in 1838 at Tallahassee by three clergymen and six parishes. Bishops Rutledge and Young were elected to the episcopate in the same place. There are now in the diocese thirty-five clergy, and forty organized parishes and missions.

Four university men, three professional men, an ex-student, and eighteen young men desiring training, have offered themselves for foreign mission service within twelve days (twenty-six in all), which remarkable exhibition of zeal is attributed by the Church Missionary Society partly to the February "Simultaneous Meeting," and partly to the effect of the sad news of Bishop Harrington's untimely death.

The Girl's Friendly Society for America is now represented in twenty-seven dioceses, and has three diocesan organizations. There are sixty-nine branches with 596 working associates, 1,930 members and 651 candidates. The General Secretary is Mrs. Alfred E. Johnson, Salmon Falls, N. H. There is also a Young Men's Friendly Society with much the same object.

The thirteenth annual festival of the London Church Choir Association was held at St. Paul's Cathedral, on March 4th. The attendance was crowded. The Bishop of London preached on "Music as a Special Instrument of the Service of God," concluding with an earnest appeal to the singers to devote themselves to that service. The thirty choirs numbered about six hundred.

Rev. W. E. Richards, of the London Missionary Society in India, on visiting their mission in Raiatea, in the South Seas, was greatly impressed by the moral change there. "When I am in church," he says, "and hear some 600 or 700 voices sending up one glad song of praise to God, I can scarcely believe that, not a hundred years ago, these islands were in the bonds of heathenism, and that these lovely hills and valleys often re-echoed with the shrieks of living human sacrifices."

The Church Pastoral Aid Society, (the oldest home-mission association connected with the Church of England) held its jubilee lately in Exeter Hall, London. It was stated that the society had paid \$10,000,000, in stipends, for additional clergy and lay-helpers in neglected or destitute districts, going promptly to the resources of clergymen struggling with the urgent needs of crowded parishes, and giving aid in erecting many now flourishing churches, where such building would have been difficult without the assistance of this most useful society.

In his opening address at the meeting of the London Diocesan Conference, held on the 2nd inst., the Bishop of London expressed the opinion that a serious attack on the Church was imminent. He counselled the clergy not to hold themselves apart as though they alone constituted the Church, but to encourage active co-operation on the part of the laity, so that clergy and laity, united in heart and spirit, might join in furthering the work of the Lord.

The Rev. Rupert Cochrane, M.A., rector of Langton, Spilsby, Lincolnshire, has just completed the one hundred and thirty-third year of his family's service to the Church. For three generations, without the break of a year, this service has been going on. His

grandfather gave forty-three years of his life to the work, his father fifty-six years, he himself thirty-four years. One hundred and eleven years of this time were given to laying the foundation-stones of the Church in Canada; ninety-five of these years under the S. P. G. It is this last feature which makes this family service to be something unique in the annals of clerical life.

News of great interest reaches us by this week's Australian mails. The London Missionary Society's barque John Williams has been in Sydney for a week and has sailed again for New Guinea, taking with her to that island eight native teachers and their wives. The John Williams has, since leaving Sydney in March last, visited no fewer than fifty of the South Sea Islands, has anchored twelve times, and spent fifty days at them. For 208 days she was under sail, and during that time traversed 30,000 miles, for 3,600 of which she had to "thrash" to windward. Mission work was proceeding satisfactorily in the different islands, and the health of the missionaries and their families was generally good.

Bishop Thirlwall was no extempore preacher. He said, "I keep feeling in my pocket for my manuscript during the service, and when I am going up the pulpit stairs I feel again, for fear it should have made its escape in the interval."

### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.  
We do not hold ourselves responsible for the opinions of our correspondents.

#### THE CHURCH MISSIONARY SOCIETY.

SIR.—It seems to me there are many in Canada who appear to think that the above society is wholly supported by one narrow section of the Church. The following, taken from the *English Guardian*, of February 24, as to Mr. Christopher's (Oxford) breakfast will show to what a state of intelligence such persons have come to. It says: "The company, which was a large one, comprised the Bishop of the diocese, many heads of houses, professors, local clergy, and undergraduates. The Rev. A. W. M. Christopher presided, having the Bishop on his right, and the Archdeacon of Oxford on his left, and among those present were the Rev. Handley Moule, Principal of Ridley Hall, Cambridge; the president of Trinity; the provost of Queen's; the provost of Worcester; the principal of Hertford; the president of Magdalen; Canon Girdleston, principal of Wycliffe Hall; Professor Sir Monier Williams, Montagu Burrows, Bartholomew Price, John Earle, and W. Sandy, Canon Driver, Canon Paget, and Hon. and Rev. Canon Fremantle, Canon Freeling, Canon Stewart, Sir G. K. Richards, Major-General Van Hoy-Thuyse, Major-General Desborough, C. B., &c. It is time partyism was thrown to the winds, and the Catholicism of such men as Pattison and Hannington followed, and not that of any particular school."  
Yours,  
C. M. S.

P. S.—That the C. M. S. is evangelical, every one knows, but its evangelicalism is of a goodly sort.

#### ALGOMA CHURCHES.

SIR.—I notice in your issue of the 25th inst., a letter relative to the church building question in Algoma, and signed by "An English Subscriber." Now, as some of the Churches alluded to in this letter, are evidently in my mission, the mission of Burk's Falls, I feel it due to myself, and to the diocese generally, to reply to it, though briefly. Your correspondent refers to a Church that was burnt down "not accidentally," evidently alluding to the ill fated church in this village, which was destroyed during the summer of 1884. Of this I can say nothing, as the catastrophe occurred a few weeks previous to my occupation of the mission. By one of the "closed" churches is meant, I suppose, St. Margaret's, Cyprus, for this Church has been closed for several months past, and that for several reasons, one of which will be sufficient for me to mention here. The choice of the site upon which the church stands, was undoubtedly an unwise one, the church is altogether in a wrong place, as is also the case with two others in this mission, the greater number of Church families living from five to seven miles west, so that while, as your correspondent states, it had "a good congregation," this "good congregation" was composed chiefly of dissenters. There is no other closed church in this mission, which includes Burk's Falls, Emsdale, Bethune, Beggsborough, Cyprus, and Harrass, but, lest at any future date anything should

be said or hinted about the church at Berriedale, I may as well here anticipate the question, and state that when I came into the mission, two summers ago, I found that the erection of a church had been commenced there by the late travelling missionary, but as there were only two Church families in this vicinity, both within five miles of the Falls, and with a good road, I failed to see how a church was to be supported here, and consequently the building has never proceeded any further. Yours, &c.,  
W. BINBURY MAGNAN.

Burk's Falls, March 30th, 1886.

#### MARRIAGES IN LENT.

SIR.—It was once the law of the Church that marriages should not be solemnized in Lent. Although, perhaps, such a law might be inexpedient, it is surely much to be desired that the immemorial tradition which discountenances the celebration of matrimony at this season, or, at least, the indulgence of elaborate wedding festivities, should be as closely followed as possible.

A young girl who was for some time in domestic service in this parish, being about to marry, unthinkingly arranged to have the wedding take place in Lent. Her parents expressed surprise at this, which caused the girl some uneasiness, as she wished to be in every way thoroughly loyal to the Church, and so she mentioned the matter to her mistress. The latter, however, laughed her scruples to scorn, and subsequently told me about it, declaring she thought the objections supremely ridiculous. In reply, I endeavoured, of course, to point out that although it was not, perhaps, a matter of the most vital importance, yet the objections taken were very reasonable, and such as the Church generally would heartily approve. Imagine my feelings at the crushing rejoinder which this lady was enabled to send me a day or two later, consisting of a cutting from one of our leading daily papers containing a glowing account of a fashionable wedding which had just taken place in one of our most fashionable churches, and in which, amongst a large number of names of guests present on the occasion, were those of two Bishops, one canon, and one of our leading rectors, together with their wives.

Is there any further use of us humbler clergy striving to teach our people to observe Lent, and struggling against that torrent of worldliness which seems to be increasingly pervading all classes of society.  
Yours, &c.,  
CLERICUS.

#### CHURCH COLOURS AND SEASONS.

SIR.—In reply to "Presbyter Anglicanus," I would first remark that people with a larger and longer experience of English Church customs, and with a more thorough study of the subject than he seems to have had, come to opposite conclusions to those which please him and "W" on the subject of the "A. B. C. of the Church's Ritual." He seems, indeed, to have moved in a very narrow groove for observation, and the habits and fancies of the churches and ritualists familiar to him in the past cannot be permitted to stereotype the customs of the Church of God, throughout the Anglican Communion. The Philo-Roman School of Ritual, to which he belongs, are famous for the lordly usage of such terms as "A. B. C. of Ritual," "festival octaves," "elementary facts," "ferial seasons," &c., which phrases, however, only demonstrate the existence of a coinage of words fabricated for the very purpose of enslaving the ideas of others. Many pet theories of E. C. U. calendars and Master's Almanacs have been exploded by wider reading and deeper study of these subjects.

It remains true that there are transitions Church seasons or periods, and seasons of mixed sentiments, in which the old system of mingling colours is not only proper, but

COMMON SENSE.

#### TITHE AND TITHES.

SIR.—One hears a rumour to the effect that some "Doctor doctissimus" is preparing a petard with which to hoist the "Society of the Treasury of God," and all others who try to enforce the great doctrine of "Tithes for God." In the face of the unanimity of the heathen, Jewish, and Christian worlds (in the voice of their most learned men in all ages), upon the universality of this obligation, the fate of the D. D. and his "petard" may be looked forward to with perfect confidence by the orthodox promoters of the S. T. G. It is much too late in the day for anyone to try to persecute the Christian world, that they can, with impunity and without infidelity of the most gross kind, deny to the Almighty's honour and service what has been granted with effusion by the religious of all ages and nations. The only possible practical objection to the tithe doctrine is that it may appear to minimize the duty of Christians to their Redeemer;

may have a tendency to make them content with a quantum of contribution very far below which God expects from those who "are not their own, but bought with a price." The learned Doctor had better work out this problem: "If heathens gave God a tithe, and Jews gave him two or three tithes of their income, how much more ought Christians to give Him?"  
Yours,  
ORTHODOX.

#### DOES THE CHURCH NEED MORE LAY HELP?

SIR.—In the letter which you published last week, under the heading "Dangerous Symptoms and How to Treat them," I proposed for consideration three questions, viz:

1. "Does the Church need more lay help?"
2. "Do we (clergy and laity) desire that lay help should be utilized more than it now is?"
3. "Can we use more lay help? If so, how, and under what conditions?"

In coming to a conclusion on the first point the following figures may be of service.

OFFICIAL CENSUS OF 1861. (Vol. ii. pp. 158-9).

Total pop. of Upper Canada 1,396,091.  
Church of England..... 311,565 = 22.32 per cent.  
Methodists..... 341,572 = 24.47 per cent.

OFFICIAL CENSUS 1881

Total population of Ontario 1,923,228.  
Church of England..... 336,539 = 17.5 per cent.  
Methodists..... 591,503 = 30.75 per cent.

From this it appears that the Methodists, who in 1861 formed less than 25 per cent. of the population, by 1881 had come to exceed 30 per cent. even of a larger population, while during the same 20 years the Church of England fell off from 22½ to 17 per cent., losing members at about the same rate as the Methodists were gaining them.

But when we come to compare the actual numerical increase of the principal religious bodies, the figures are still more startling. They are as follows:—

	1861.	1881.	Increase in 20 yrs.
Total population of Province	1,396,091	1,923,228	527,137 = 37.75 per cent.
Church of England	311,565	336,539	24,974 = 8.01 "
Methodists	341,572	591,503	249,931 = 73.90 "
Presbyterians	383,574	417,744	34,170 = 8.91 "
Roman Catholics	258,141	380,859	122,718 = 47.54 "

In other words, while the Church of England has increased only 8 per cent. in the last twenty years, the Methodists have increased during the same period nearly 44 per cent. or five and a half times as much, a growth more rapid than that of any other religious body in the Province.

Now what is the reason of this? Those who were present at the last Toronto Synod will remember the excellent speech of Dr. Dewart, the Editor of the *Christian Guardian*, when in reply to the greeting of the Bishop he said: "Our theology is your theology, our liturgy (so far as we have a liturgy) is that of the Church of England." Why, then, has it increased so much faster than the parent stock.

Various reasons might be given. Its democratic, though oligarchical constitution, its "itinerant" system of stationing preachers for three years only in one place, the elasticity of its service, &c.,—but more, I think, than to any of these causes, the growth of Methodism here and at home is due to the fact that every lay helper finds work to do and is set to do it. John Wesley's Society (for not till after the death of its venerable founder did it claim to be a "Church") was a model of organization—a sort of "Church Army" by anticipation.

Its members (in groups averaging about twelve) were formed into "classes" each under a "class leader," i. e., some man or woman more earnest or more capable than the ordinary "rank and file." Regular attendance at "class" and payment of "quarterage," or quarterly dues, was and is the test and condition of membership. If a "class leader" developed some talent for exhortation, he might become a "licensed exhorter," and have his name "on the plan." The "local preacher" was a grade higher and had regular "appointments" for preaching. Next came the "ordained preachers," (now, I believe, styled "clergymen,") and these selected from among them the "Presiding Elders" or "Chairmen of Districts," who might aspire in time to the highest office of all, that of "President of the Conference."

Although there have been some changes of nomenclature, the same organization exists to-day throughout the Methodist body in this Province, and when the "preacher" comes to take "charge of a circuit," he finds ready to his hand a staff of lay helpers, through whom he can in a very short time reach and communicate with every "member" under his pastoral charge. If his congregation numbers say 800, he should have about a dozen "class leaders," and probably six or eight "local preachers" and "exhorters."

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ters," to say nothing of "trustees," "recording stew- ards" and other members of the "Quarterly Board," which deals with the "temporalities" of the Society. With such an organized band of lay helpers under his command, do you wonder at the spiritual and temporal influence of the Methodist minister over the minds of his flock? So organized and officered, is it surprising that the Methodists "pull together" well, or that they give so liberally to denominational and missionary enterprises?

How different is the state of matters in the Church? Let any clergyman bear witness who has ever taken charge of a new parish or mission.

What is the result. The Census returns of 1891 will soon answer.

Comment is needless. I am convinced that the Church does need more lay help. I shall consider the remaining questions in a future letter or letters.

ECCLÉSIASTICAL COLOURS.

SIR,—All thoughtful members of the Church of England, who desire her prosperity and extension, must be deeply grateful to your learned correspondents "Churchman" and "Sarum," who with such clearness and substantial agreement have brought before us the all important matter of the proper sequence of colours. It was high time that a subject like this should be discussed.

There are several things of great consequence which the Editor of the DOMINION CHURCHMAN has very properly brought up for consideration at various times during the last twelve months; such as the increase in the number of our missions, the need of more liberal contributions to the mission fund, the better support of the Clergy Widows' and Orphans' fund, the shortcomings of so many parishes in the matter of the See House, the important subject of lay help in the Church; but it would seem that we shall never be able to touch these matters until we have first settled, according to the traditions of the Catholic Church, what are the correct colours for "Trinity Tyde" and "Advent Tyde." Indeed, how can we hope to be blessed in our exertions for such secondary matters as foreign and home missions, while we are careless about the colour for Epiphany, or think little about the 'apparels' and 'orbreys' and 'stoles' of the white 'campus' of the season? It is a most painful thing to contemplate, but I am afraid it is true, that many of our people are deplorably ignorant of those touching "regulations at Westminster Abbey in the 14th century, respecting white copes, white chasubles, white dalmatics, and white apparels even for the Albes;" and those of us who are anxious about the welfare of the old Church of England, must be thankful that at last we shall begin to understand what we have to do if we wish to prosper, viz: to instruct our people upon this important subject of colour. Let us only get that right, and everything else which is now wrong will right itself. Perhaps the correct colour is the missing link between men's hearts and their pockets. Let us hope so.

Before concluding, I wish to thank "Sarum" for his courage in spelling "Tyde" in the correct manner. It did me good to see it. Even a little thing like that is a help to many a weary soul. When I saw it, I felt as I suppose the good woman felt when she assured her pastor that "the blessed word Mesopotamia always did her good and made her so happy."

May we hope that your esteemed correspondents will continue their important subject; and when they have finished with it, to endeavour to arouse in our unenlightened minds, a little, just a little, regard for the welfare of our diocesan funds, which no doubt have suffered from our want of appreciation of the favorite red of Sarum. Yours sincerely, CATHOLICUS.

PAROCHIAL MISSIONS TO THE JEWS.

SIR,—Kindly allow me to remind my brethren of the Clergy of the duty and the debt which we owe to God's ancient people Israel, and to appeal to them to give the offerings in Church on Good Friday for their conversion. It is the rule in the Diocese of Toronto and is a growing custom everywhere, that on the only day on which the Church offers her corporate intercessions for the conversion of the Jews, our alms should give wings to our prayers. The Fund for which I specially appeal is one in which all good Churchmen may have full confidence, if we may judge by the names of the Bishops of Truro and Bedford, Canon Liddon and other well-known Churchmen its active promoters.

Offerings should be asked for Missions to the Jews, and forwarded to the Secretary-Treasurer of each Diocese for "The Parochial Missions to the Jews' Fund." Yours, &c. April 10th, 1886. J. D. CAYLEY.

LAY SUBSTITUTES IN CLERICAL OFFICES.

SIR,—There is a curious parallelism between the history as well as the nature, of the office of Levites in the Israelitish Church and that of Deacons (called "Levite" commonly by the Early Fathers) in the Christian Church. Edersheim (in his "Temple and its Ministry") says, "Like the Priests, the Levites had, at the time of King David, been arranged into twenty four courses which were to act as "Priests' assistants," as "singers and musicians," as "gate-keepers and guards," and as "officers and judges." Parallel with this is Bingham's statement, "Before the institution of the 'inferior Orders' of the Church, the Deacons were employed to perform all such functions as were in after ages committed to these Orders, such as the offices of readers, subdeacons, exercists, catechists, doorkeepers, and the like; and the 'minor Orders' were not in any Church for the first two ages." Epiphanius and Ignatius testify to the universality of the diaconate by such statements as "No Church was without a deacon"; "No Church was called a Church without a deacon"; and Palmer's comment is that "no bishop or presbyter officiated without his deacon." How entirely different is it now. What is the cause?

Edersheim says, "while no less than 4,289 priests returned from Babylon, the number of Levites was under 400; to this, the next immigration under Ezra added only 38, and that though the Levites had been specially searched for. According to tradition, Ezra punished them by depriving them of their tithes. The gap in their number was filled up by 220 Nethinini, literally "given ones," probably, originally strangers and captives, as in all probability the Gibonites had been the first "Nethinim." Truly, "history repeats itself!" The cause, however, in the case of deacons, seems to have been somewhat different, viz et com of the lower portion of their functions, a kind of sin from which the Levites were guarded by the wholesome exemplary punishment of certain "who sought the priesthood also" in the days of Moses.

Palmer says: "It seems that for many centuries the ordinary office of the deacon related rather to such duties as are now performed by our parish clerks and churchwardens, than to the higher parts of the ministerial office." He also says: "As late as the 15th century in England, archdeacons were only in deacon's Orders." Van Espen complains that "in the Roman Church scarcely any office is left to the deacons except the ministry of the altar." The Councils of Cologne and Trent in vain endeavoured to restore to the minor Orders the functions which had been usurped by laymen, and which those minor Orders themselves had usurped from the diaconate proper. Such is the inheritance of confusion and inconsistency we have received from Rome! Nay, we are now trying to enlarge and exaggerate the evil of these lay usurpations! Churchwardens instead of deacons; lay catechists, and Sunday school teachers instead of deacons; district visitors instead of deacons; lay assessors in Synods instead of deacons; lay choristers clerks and 'servers' instead of deacons; lay evangelists instead of deacons; archpriests acting as archdeacons; lay "dummies" instead of deacons for gossellers and epistlers! What next? Yours, LEVITICUS.

LAY HELP AN EXCEPTIONAL NEED.

SIR,—I am afraid that some of those who write on this subject write at cross purposes, while their thoughts are harmonious enough to be considered in substantiated agreement. There are reasons why lay help is to be encouraged, and there are also reasons why it is to be discouraged; both sides acknowledge so much, and it ought not to be hard to formulate some proposition to which all would assent. Let me try.

1. No church work should remain undone for the want of a sufficient clerical staff to perform it. Volunteers from the ranks ought to take the place and do the work of officers in their absence, rather than that the work should be left undone.

2. At the same time there ought to be a sufficient staff of clerical officers to provide against any such necessity of committing delicate work to unskilled hands. Even while we are using the substitutes, we should be providing earnestly against any future need of having recourse to them.

3. Too much is required and expected of those who offer themselves for the initial rank—the probationary degree—of the ministry, hence the members are terribly insufficient for the work requiring to be done. We should be content with a lower standard, rather than have to dispense altogether with the new.

4. There is no real necessity for insisting upon the present high and exclusive standard of learning. The men most fitted for the actual work of the Diaconate are those who stand and live on the spot, where their work is required to be done—familiar with the sur-

roundings, and thoroughly at home with the people. A high standard really unfits them for their proper work; hence it is improper.

5. The direct remedy for the present evil condition of affairs, is to take the men where they are found, examine their qualifications, and ordain for local work those who are found competent (not for mere book learning), but for thorough knowledge of the Catholic religion, and consistent practice of it.

6. The reluctance of many clergymen to make use of lay helpers, arises not from jealousy of competition or from official arrogance, but from a deep sense of the solemn and deliberate nature of the work of dealing with souls, and the necessity of the grace of holy orders from God in order to do the work rightly. Gladly would they welcome the very same men, whom they refuse as lay helpers, if those men were to seek divine grace for their duties in the appointed channel of ordination.

7. Men who refuse the grace of ordination, lay themselves open to the suspicion of being rather meddlers and busy bodies than honest workmen, worthy to prove their sincerity. Yours, EIRENICEN.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

APRIL 25th, 1886.

VOL. V. Easter Sunday. No. 22

BIBLE LESSON.

"The Raising of Lazarus."—St. John xi. 1, 54.

St. John is the only one of the four evangelists who relates this miracle, probably the others were silent for fear of persecution of Lazarus; but when St. John wrote his gospel at Ephesus, A.D., 90, the whole family was probably long since dead. It has been well said that the word Home is one of the sweetest in our language. If this be so what must the word homeless imply. And yet this was our Blessed Lord's state during his ministry, (St. Matt. viii. 20) However there was one house where He was always welcome during His visits to Jerusalem, in a small village about two miles east of the city, once the Mount of Olives.

1. The Home at Bethany. In Bethany there lived a family who loved Jesus, and whom Jesus loved, verse 5, Martha the eldest. It is supposed they were children of Simon, the leper, or that he was Martha's husband separated as he was a leper, compare St. Matt. xxvi. 6, with St. John xii. 2. At all events they were in good circumstances. How different were the characters of the two sisters, Martha, active, bustling, energetic, impulsive, combining diligence in business with fervency in spirit. Mary, calm, meek, devotional, contemplative, her position was at her Lord's feet.

Over this happy household a dark cloud of sorrow hangs. The loved brother, Lazarus, was very ill. His sisters send off a message to Jesus. He was in Perea at a place called Bethapara beyond Jordan about fifty miles north-east of Jerusalem. They do not ask Him to come, they know the danger, see ch. x. 39, ch. xi. 8, but perhaps He may exercise His miraculous power at a distance as He had done before, St. John iv. 49, 50; St. Mark vii. 29, 30, see the form of the message, verse 3, not he who loved Thee or he whom we love, their love was an earthly one, they invoke a love that would last to all eternity. How eagerly they watch for the return of the messenger, watching too, possibly, for a sudden cure; but no, he sinks lower and lower, at last Lazarus is dead. Did the message reach Jesus? yes, see the message He sends, verse 4, what could it mean? Despair, hopeless grief takes the place of the longing wish, "if He was only here our brother would not die." Why did Jesus delay two days? verse 6. We should expect to hear that He had started at once, but God's ways are not our ways: there is a waiting love as well as a succouring love. He had a gracious design in it, the blessing was only delayed in order that when it came, the faith of many might be increased, and full proof given to all of His Godhead, verse 45, at length He starts for Bethany.

2. The Grave at Bethany. He arrives at the outskirts of the village four days after Lazarus's death, verse 17. Many sympathising friends from Jerusalem had joined the mourners at Bethany. As soon as the sisters hear that Jesus has come, Martha at once hurries to Him, and Mary, when He sends for her, verse 28, comes and falls at His feet, both sisters, at different times uttering the same cry, which they had



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Toronto.

thought of so often, verses 21 and 32, "If Thou hadst been here, my brother had not died." Look at Christ's sympathy, His eyes filled with tears, His heart aching to see the grief of those He loved, Heb. iv. 15. He groans, verse 33, and is troubled not with grief only, but with indignation at the havoc wrought by sin, for through it death entered into the world. And now they approach the grave, verse 38, listen to the command, "Take ye away the stone." All crowd round in breathless amazement, Jesus speaks, verse 41, He looks up to point out where His power comes from; He speaks to His Father in heaven, then in clear tones He calls, verse 43, see Lazarus bound in grave clothes come forth, verse 44, then to the bystanders, "Loose him, let him go," what a wondrous miracle! Lazarus, however, was only brought back to the world for a few years at most. This miracle is to teach us what Jesus taught Martha, verses 25, 26, the great truth which we on this day commemorate. Jesus is the Resurrection, the conqueror of death. When He, "the third day, rose again from the dead," He became the first fruits of them that slept, 1 Cor. xv. 20. As He rose from the dead, so shall we from the grave and gate of death on the great resurrection morn. 1 Thes. ix. 16. But Jesus is also the Life. This He came from heaven to give, 1 John iii. 15, 16, Rom. vi. 23, 1 John v. 11, what is this Life eternal? when will he give it to us? It is not heaven, nor is it the place of departed spirits, nor the final state of resurrection glory, but it is something which begins in this life, on earth, when the soul is united to Christ by faith, St. John v. 24, 1 John v. 12. It is perfected in heaven. How can it be got? verse 26, "he that believeth on Me," what does that believing mean? Thinking of Him as my Saviour, putting Him first in my thoughts, loving Him best, obeying Him. This eternal Life is what Jesus longs to bestow on us. To those who have this Life death has lost his sting and bitterness. Let us see that we make our calling and election sure.

### Family Reading.

#### THE WORK OF THE CHURCH OF ENGLAND.

Mr. Charles Powell, in an address to the workmen of England, said: The Church of England enjoys no privileges not granted to every other religious body in the land. She does not receive a penny in the shape of "State pay," and never had done so. She has, on the contrary, spent from forty to fifty millions of money during the present generation in Church building alone, and that mostly amongst the working classes. While Political Dissent has been drawing away its forces from every poor neighbourhood, and migrating to localities inhabited by Nonconformists who can afford to pay.

The Church is educating about one half of all the scholars in Public Elementary Schools, thus saving a vast expenditure which would otherwise fall on the ratepayers. According to the last Report, out of 8,273,124 attendances in Public Elementary Schools, 1,607,828 were in Church Schools, and the voluntary contributions of Churchmen towards the support of these schools amounted to £585,071 11s. 10d. in the year. In this is not included the cost of buildings. Besides the National Schools, there are 16,498 Sunday Schools dependent mainly on the Clergy for teaching, in which a million and a quarter of scholars are taught.

Between the years 1840 and 1872, the Church restored twenty-one Cathedrals, 7,117 Churches, and built 1,727 new Churches, at a total cost of £25,548,708. From the year 1872 to 1881, £4,846,469 was applied to the same purposes. In the year 1882, the sum expended on Church building and restoration was £1,061,602 4s. 1d., and in 1883, £894,971 4s. 0d. So that in forty-three years the Church has raised, by voluntary contributions, for Church building and restoration alone, thirty-two millions of money.

If we add to these sums the cost of 4,717 buildings, other than parish and district Churches, used for public worship, also the cost of the establishment of six new Bishop's Sees (about £500,000); the sums raised for Missionary work, certainly not less than half a million a year, the money expended on Parsonage houses, and numberless other matters connected with the Church's work, all of which has been raised without any help whatever from the State, I think the Church may fairly say to those who would rob her of her endowments,

"Many good deeds have I done unto you, for which of these would you plunder me?"

During the past six years Church people subscribed £154,000 to the London Hospital Sunday Fund, while the subscriptions from every other source only amounted to £86,000, and the Church gives as liberally to every other National Charity. As a Rescue Society, she again heads the list with the Church Penitentiary Association, which shelters 1,000 fallen women—besides smaller agencies. While two of her Preventive Societies for girls and young women number 100,000 members, in 700 branches, all over the land. Besides her 28,000 Clergy, there are thousands of voluntary lay workers ministering to the sick poor in their homes and hospitals, working amongst Sailors, Dock Labourers, Canal Bargees, Navvies, &c., carrying the Gospel to the poor in common lodging houses, feeding the starving little ones of the ragged classes, building free orphanages for those who have not a friend in the world, &c.

Will you allow all this noble work to be upset, and deny that religious liberty to the Church of England which you have granted to every other religious body in the land? Every man, woman, and child in the country is benefited by the Church of England. It is the source from which every other religious body draws its ideas of Christian faith and worship, even to the style of their buildings and the dress of their preachers. Roman Catholics and Protestant Dissenters agree that she is the great bulwark against Infidelity, and a victory gained at the expense of Christianity would be an Infidel victory, and would be claimed by Infidels as such. The Clergy and Laity of the Church enjoy more freedom and independence than those of any other body, and that is the reason why she attracts the most learned, earnest, and self-sacrificing men to her temples.

#### EASTER FLOWERS.

BY MARAH.

The lovely blossoms long have slept  
Within the depths of earth,  
Till, summoned by the voice of spring,  
They waken, tidings glad to bring,  
In new and glorious birth.

All thro' the winter cold and drear,  
They slept secure and sweet,  
Their starry petals folded tight,  
Till wakened by the morning light  
They come this day to greet.

Behold them now, these blossoms fair  
That deck God's house to-day,  
And breathe out fragrance rich and sweet  
Like incense at the Master's feet!  
They teach mankind to pray.

The lilies and the roses too  
And every blossom bright  
To those who scan their beauties well  
God's wondrous love and mercy tell,  
And lead them toward the light.

They tell the grand and glorious truth  
That life from death shall rise;  
For Christ Who died mankind to save  
Came forth triumphant from the grave  
And reigns in Paradise.

Then bring the cross with blossoms twin'd  
Bring flowers of every hue  
And deck the church with fragrant bloom;  
For Christ has risen from the tomb,  
He ransomed me and you.

—Come to all the services of the Church. Don't be ashamed of your Master. Show your friends and neighbors that you are not ashamed to be known as earnest, devout, consistent Churchmen. Repent, confess your sins, humble yourselves before God, give up your bad habits, do good to others, and when you come to Church, kneel in prayer, join in the service, listen to the words of instruction, and give more liberally and systematically to the support of the Church.—Rev. A. W. Little, rector of St. Paul's Church, Portland, Me.

#### LITTLE TIM.

It surprised the shiners and the newsboys around the post office the other day to see "Little Tim" coming among them in a quiet way, and hear him say: "Boys, I want to sell my kit. Here's two brushes, a hul box of blacking, and a good stout box, and the outfit goes for two shillings."

"Goin' away, Tim?" inquired one.

"Not 'zactly, boys, but I want a quarter the awfulest kind just now."

"Goin' on a skursion?" asked another.

"Not to day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit; and Tim walked strait to the counting-room of a daily paper, put down the money and said, "I guess I kin write if you will give me a pencil."

With slow moving fingers, he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it.

He wrote:  
"Died—Litul Ted—of Scarlet fever; aged three years.

Funeral to morrow, gone up to heaven, left one brother."

"Was it your brother?" asked the cashier.

Tim tried to brace up, but couldn't. The big tears came up, his chin quivered, "I—I had to seel my kit to do it, b—but he had his arms around my neck when he d—died."

He hurried away home; but the news went to the boys, and they gathered into a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the door-step, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted boys.

#### ONLY A CLOUD.

BY M. L.

Only a cloud in the ether blue:  
And it sighed, what good can a little cloud do,  
Drifting around in the limitless space,  
Blown by the wind from place to place.

Just then a wayfaring man, outdone,  
Sank 'neath the rays of the burning sun,  
And the cloud paused in pity to shield the brow  
Of one by misfortune and toil lain low.

Then he blessed the cloud with a heart of love,  
And it turned his thoughts to the God above:  
And when night descended, oh, who shall say  
That the cloud had no mission on earth that day?

#### "THE WRONG LEDGER."

I was sitting with a friend in his office, when a gentleman came in to settle his account. My friend took down a ledger, and looking it through, said: "You have no account with us."—Just then an office boy said to his employer, "You have the wrong ledger, sir." Sure enough, the ledger examined was an old one; a newer one revealed the indebtedness.

My thoughts ran on to two other ledgers—the one kept by self-righteousness, the other by Him altogether holy; the one of our own entry, the other of righteous law. How many of us find very little, if anything, charged against us in the book of self-esteem; so we are complaisant and at ease till conscience whispers, "You have the wrong ledger."

When we turn to the real book of moral accounts we find very many and very frequent entries, indicating that we are heavily in debt. And the worst of all is, we have nothing to pay—we cannot lift the debt. We are dependent upon the grace of God in Jesus Christ.

Two ledgers, one of self-approval, the other of God's righteousness.

What a terrible thing it will be for any of us to go into eternity trusting in the wrong ledger!

Not long after, I was in the same office to arrange my own accounts. The ledger examined showed my account all paid. I knew I had not paid it, but I discovered that a very dear friend had paid it for me; my record was clean and clear through the kindness of another.

So all those who are in friendship with the dear Lord may be sure that the sad, the dreary, the awful record of their sins is met by His answering for them; the touch of His blood is full receipt for them.

We cannot escape the entry, but over the pages the hand that was pierced may pass, and thus the fierce claim of justice be remitted. The ledger for you, my dear reader, is not that of good works, nor is it that of law alone, but the ledger in which the blood of Christ stands against your name, so that you can sing,

"Jesus paid it all, all the debt I owe."

#### THY WILL BE DONE.

BY MARAH.

My Father, at Thy feet I bow,  
And all my burdens here I lay.  
Oh! give me strength and wisdom now,  
And help me, from the heart, to say,  
"Thy will be done!"

Oh, Father! take this heart of mine,  
Subdue and mould it to Thy will,  
And aid me by Thy grace divine  
To say, though woe my cup doth fill,  
"Thy will be done!"

Blest Saviour! Thou Who hearest prayer,  
Oh, listen to my humble cry!  
This wretched, bleeding heart prepare  
To say, as do the saints on high,  
"Thy will be done."

Dear Father, I would ever be  
Resigned to all Thy love may send;  
And though through thorns Thou leadest me,  
Teach me to say unto the end,  
"Thy will be done!"

My Father, take this stubborn will,  
Which o'er me holds a giant's sway,  
And rule and fashion it, until  
'Tis merged in Thine, and I can say,  
"Thy will be done!"

#### THE GREAT, OR HOLY WEEK.

Such was the name given in the Primitive Church to the week in which we commemorate the sufferings and death of Jesus.

What a solemn week it is! well may we call it holy, and keep it holy too! How full it is of events which speak to us of the bitterness of sin, and, thank God! of deliverance too.

"Is it nothing to you all ye that pass by?" Surely these words speak very solemnly to us when we are invited to come and stand by the Cross of Jesus, and meditate on all that he has endured for our sakes.

Is it much to ask of a poor sinner to come aside for a little while from the world's bustle and strife, to meditate on the Saviour's sufferings, and so more fully realize His love?

Consider all the sufferings of His Body; all the anguish of His Soul; and remember they were endured for you.

Consider all His conflict in the garden; all His agony in prayer, and remember they too were endured for you.

Consider His earnest appeal to His disciples to suffer with Him, and then when sluggish and thoughtless in prayer, remember His words are addressed to you "What, could ye not watch with me one hour?"

It was the three chief Apostles, His chosen companions, whom Jesus took to be with Him in the hour of His agony, and who had seen Him on the Mount of Transfiguration.

So it is now—Those who are nearest to Jesus, are ever those who share with Him, the agony of the Cross as well as the glory.

When the Holy Week is over, and the story of humiliation, of shame, of buffeting, of agony and of death has been told—the Church will burst forth into the triumphant Song of Victory. Oh! would you share in Easter Joy? would you with glad and thankful hearts draw nigh to the Table of your Lord, because "He is risen indeed." Bow down first before His Cross, confess your sins, and own His power to save.

Let the Holy Week be one of *Special Self-Exam-*

ination. Each day take some work that Christ has done for you, ponder over it, ask yourself "What have I done for Thee?" and, as the thought of all your sins against His love crowd in upon your mind, look to Gethsemane and learn of Jesus Christ to pray.

Pray as if all depended upon the sincerity and earnestness of your prayer, then rise up to watch and work, as though the conflict was all your own.

Time is short, and eternity very long. We are weak, and the enemy is very strong. May God in His infinite mercy so lead us to Jesus, that by His Agony and bloody Sweat, by His Cross and Passion, by His precious Death and Burial, by His glorious Resurrection and Ascension, we may be delivered from death and obtain Eternal Life.

S. P. C. K.

No. 2062.

#### HINTS TO COMMUNICANTS.

When you come to take part in the highest act of Christian worship, be as reverent as you can. Do not think that little things are too unimportant to be attended to. If there is a better or more seemly way of doing the little things which go to make up the service, try to learn and practice it. These brief hints may be of use to you:—

1. Before you go to receive, take off both your gloves.

2. It was a custom in the Primitive Church to receive the bread in the palm of the right hand, which was supported by the left crossed under it. When this is done, the hands should be raised reverently to the mouth, and there will be no danger of dropping crumbs.

3. Receive the cup into your hands; for even when the minister, for the sake of safety, retains his hold, the communicant should guide the cup with his own hands.

4. Do not leave the church till the consecrated elements have been consumed, and the clergyman has gone to the vestry.

5. Make it a rule never to miss communicating when you are able to do so.

6. Do not appear before the Lord empty, but always bring an offering.

#### THOUGHTS FOR LENT.

We are spared to another Lent; we will keep it we are in honor bound to do so. Our very position as churchmen makes it a matter of obligation. Well said saintly George Herbert: "The Scriptures bid us fast; the church says, now: Give to thy mother what thou would'st allow to every corporation."

In like spirit says a living bishop, who has long been eminent as a teacher in Israel: "The duty of fasting is ordained of Christ Himself. There must be a time for every duty; and therefore the church appoints a time in all respects fitting and appropriate. Not to hear the church in a matter so scriptural and so true to her divine mission, is to run the risk of being made as a heathen man and a publican." Yes, we will observe the time. The churchman—the Church's man—could not and would not fail so to do. First of all, then, let us not be content with a good but vague and general intention. If you have not already done so, it is not yet too late to form some clear definite purpose in the matter. Set about carrying it into good effect. Do not defer action. You need not and should not invent a plan of your own. The church has marked out for us the way that we should walk in; has provided a plan for the observance of the time which is a great deal better than any that we could invent for ourselves. It will be our wisdom to accept it, and try to enter into the very spirit and intention of it—so far as our circumstances will allow, making everything else give place to the way now appointed for us to walk in. Nor have we any right to think simply of what we may deem needful for us individually; we are neither disinterested nor competent judges of just what is needful for us. The goodly discipline and exercises of devotion which the church now prescribes for our use, have stood the test of ages. They come to us fragrant with the devout use of

saints and martyrs, and the great army of God's elect. If they needed such a time, we certainly do; if they did not dare miss the blessing of these sacred days can we—dare we, in our self-will, think them unnecessary to us? Furthermore, we have no right simply to think of what we may deem needful for us. "Look not every man on his own things, but every man also on the things of others." Think of your example and of its possible effect on those around you in the church and out of it. Now, especially, will the eyes of men be on us. Let not the ways of the church be disesteemed because of us. If fealty to Christ and His church suffice not at such a time to decide our course aright, it might be supposed that at least self-respect would help to do so.

It is certain that if men see that we heed not even the outward requirements of the time, they will not only think lightly of the ways of the church herein, but they will also think lightly of us who, being pledged to their observance, set them at naught.

#### AN EASTER MEDITATION.

The resurrection of Christ raises for us a little the veil which our dying bodies throw over the departing spirit, and helps us to catch some intimation of what death really is, while transforming an earthly and mortal into a spiritual and immortal body. We stand by in amazement and sorrow. We see what is left,—the perishing remnants out of which our friends have gone. We call them before us, as they were when they were visibly and tangibly with us. We think of the changes which used to pass over those sweet and beautiful faces, now beaming with intelligence, now softened into love and then glowing with enthusiasm, now so full of motion and then so still, as if listening to the voice of God. What a charm there was about them! What activity of mind, what promises of future usefulness and goodness, were revealed in those dear and beautiful forms! What a wealth of affection and happiness was accumulating for future years! And now,—yes, now, in the light which shines upon us this day from the risen, glorified Redeemer, we may see that these dear and precious forms which so connected themselves with all that was brightest and best in our lives were only the transient coverings or scaffolds beneath which bodies of a finer mould and texture were growing into a more delicate and heavenly beauty, to be filled out with a more transcendent loveliness and fitted for a diviner life in a higher sphere.

With flowers, the truest emblems this earth can give of what is sweet and fair, we commit their earthly bodies to the ground. But we to-day would rise above all this. We would no longer seek the living among the dead. We remember how their Saviour and ours is risen, and how, in his rising, he would lift all his followers up with him, and lead us all upward in the way to heaven.

Shall we, then, fear to leave our dearest and best with him, to be watched over and loved and cared for by his blessed ones, clothed in forms of celestial purity, and rejoicing in the gentle ministrations of heavenly guardians and friends? Can we not think of them there, with their angels who always behold the face of our Father who is in heaven? And, if the dreariness and loneliness around us make the world seem poor and life a joyless inheritance, may we not learn to feel ourselves compassed about by a cloud of heavenly witnesses? May we not learn to feel as if a new sacredness pervaded the home, which has been to our dear ones none other but the house of God and the gate of heaven? And may we not believe that habits of love and intercourse, so holy and so precious as that which we have known, may still exist between us and them,—that, as we look up to them with an infinite longing in our hearts, so they may turn lovingly towards us, and breathe something of the sweetness and joy and peace of heaven into the lives and the hearts which they have done so much to enrich and gladden? And will not the spirit of God, with new tenderness and power, dwell within us, guide our thoughts, and diffuse around us something of his own divine and heavenly peace?—  
Rev. John H. Morrison, D.D.

Childrens' Department

LADDIE.

CHAPTER III.

Reader, think of some lovely picture of rustic life, with tender lights and pleasant shadows, with hard lines softened, and sharp angles touched into gentle curves, with a background of picturesque, satisfying appropriateness, with the magic touches that bring out the beauty and refinement and elegance of the scene, which are really there, and that subtly tone down all the roughness, and awkwardness, and coarseness which are also equally there. And then, imagine it, if you can, changing under your very eyes, with glaring lights and heavy shadows, deepening, and sharpening, and hardening wrinkles, and angles, and lines, exaggerating defects, bringing coarseness and age and ugliness into painful prominence, and taking away at a sweep the pretty, rural background which might have relieved and soothed the eye, and putting a dull, commonplace, incongruous one in its place. It was something of this sort that happened to John Carter that night, when the picture he had been painting with the sweet lights of love and childhood's fancies, and the tender shadows of memory throwing all soft tones of long ago and far away, suddenly stood before him in unvarnished reality, with all the glamour taken away, an every-day fact in his present London life.

I am glad to write it of him, that, for the first minute, pleasure was the uppermost feeling in his mind. First thoughts are often the best and purest. He started up saying, "Mother! why, mother!" in the same tone of glad surprise as he would have done fifteen years before if she had come unexpectedly into the shop at Martel; he did not even think if the door were closed, or what Mr. Hyder would think; he did not notice that she was crumpled and dirty with travel, or that she put her pattens down on his open book and upset the glass of violets; he just took hold of her trembling, hard-worked hands, and kissed her furrowed old cheek, wet with tears of unutterable joy, and repeated, "Mother! why, mother!"

I am glad to write it of him, glad that she had that great happiness, realising the hopes and longings of years past, consoling in days to come when she had to turn back to the past for comfort, or forward to the time of perfect satisfaction. There are these exquisite moments in life, let people say what they will of the disappointments and vanity of the world, when hope is realised, desire fulfilled, but it is just for a moment, no more, just a foretaste of the joys that shall be hereafter, when every moment of the long years of eternity will be still more

full and perfect, when we shall "wake up" and "be satisfied."

She was clinging meanwhile to his arm sobbing out "Laddie my boy, Laddie!" with her eyes too dim with tears to see his face clearly, or to notice how tall, and grand, and handsome her boy was grown, and what a gentleman. Presently, when she was seated in the arm-chair and had got her breath again, and wiped her foolish old eyes, she was able to hunt in her capacious pocket for the silver-rimmed spectacles that had descended from her father, old Master Pullen in the almshouses, and that Laddie remembered well, as being kept in the old Family Bible, and brought out with great pomp and ceremony on Sunday evenings.

"I must have a good look at you, Laddie boy," she said.

And then I think her good angel must have spread his soft wing between the mother and son (though to her mind it seemed only like another tear dimming her sight, with a rainbow light on it), to keep her from seeing the look that was marring that son's face. All the pleasure was gone, and embarrassment and disquiet had taken its place.

"However did you come, mother?" he said, trying his best to keep a certain hardness and irritation out of his voice.

"I come by the train, dear," the old woman answered, "and it did terrify me more nor a bit at first, I'll not go for to deny; but, bless you! I soon got over it, and them trains is handy sort of things when you gets used to 'em. I was a good deal put to though when we got to London station, there seemed such a many folks about, and they did push and hurry a body so. I don't know whatever I should adone if a gentleman hadn't come and asked me where I wanted to get to. He were a tallish man with whiskers, a bit like Mr. Jones over at Martel, and I daresay you knows him; but he were terrible kind however."

John Carter did not stop to explain that there were many tallish men with whiskers in London.

"Why didn't you write and say you were coming?"

"Well, there! I thought as I'd give you a surprise, and I knew as you'd be worrying about the journey and thinking as I'd not be able to manage; but I'm not such a helpless old body, after all, Laddie."

"Who have you left in charge of the cottage?"

"Why I've give it up altogether. Farmer Harris, he wanted it for his shepherd, and he give me notice. That's why I come all on a sudden like. I says to myself, says I, Laddie's got a home and a welcome for his old mother, and it is only because he thought as I was pretty nearly growed to the old place, and couldn't abear to leave it, that he ain't said as I must come and keep house for him long ago. But, bless you! I've been thinking so of the

pleasure of seeing you again that I've pretty nearly forgot as I was leaving my master's grave and all."

"And when must you go back?"

"Not till you gets tired of me, Laddie, or till you takes me to lay me by the old master, for I'd like to lay there, if so be as you can manage it, for I've heard tell as it costs a mort of money buryin' folks out of the parish as they dies in, and maybe it mightn't be just convenient to you."

John Carter busied himself with making the fire burn up into a blaze, while his mother rambled on, telling him little bits of village gossip about people he had long since forgotten or never heard of, or describing her journey, which was a far greater exploit in the old woman's eyes than Lieutenant Cameron's walk across Africa; or dwelling on the delight of seeing him again. He paid little heed to what she said, pretending to be intent on placing a refractory piece of coal in a certain position, or coaxing an uncertain little flame into steadiness, but his head was busy trying to form some plan for getting himself out of his difficult position. He did not want to hurt her, or to be unkind in any way; but it was altogether out of the question having her there to live with him. It would ruin all his prospects in life, his position in his profession and in society; as to his engagement, he did not venture to allow himself even to think of Violet just then. He knew some doctors whose mothers lived with them, and kept house for them, received their guests, and sat at the head of their table, but they were ladies, very different. The very idea of his mother with three or four servants under her was an absurdity. And this thought brought Hyder's grin before his mind. What had happened when his mother arrived? Had she committed herself and him frightfully by her behaviour. No doubt that impudent rascal was giving a highly facetious account of it all to the maids in the kitchen. Chattering magpies! And how they would pass it on! How Mary Jane would describe it through the area gate to the milk-woman next morning, and cook add a pointed word or two from the front steps as she cleaned them! He could almost smell the wet hearthstone and hear the clinking of the tin milk-pails as Biddy hooked them to the yoke and passed on with the story of his degradation. And he could fancy what a choice morsel it would make for Hyder to tell Sir John Meredith's solemn red-nosed butler, behind his hand, in a hoarse whisper, with winks to emphasize strong points, and an occasional jerk of the thumb over the shoulder and a careful avoidance of names. This thought was too much for his feelings, and the tongs went down with an ominous clatter into the fender, making the old woman jump nearly off her chair, and cutting short a story about the distemper among Squire Wellow's pigs.

Toronto, 1886.

LADIES,

We beg to inform you that on TUESDAY, THE 13th, we hold our FOURTH GRAND SPRING MILLINERY OPENING, and will display in our Show-rooms a Stock of MILLINERY superior in every way to any in the city. We will also have on view a splendid assortment of ELEGANT SPRING MANTLES, DOLMANS, and VISITES, in SILKS, SATINS, BROCADES, CLOTH and CASHMERE. Our opening is rather later than usual this season on account of the loss of our first shipment of Goods per steamer Oregon, which, however, gave us the advantage of securing all the latest novelties and materials introduced in London and Paris.

Trusting to have the pleasure of showing you through our establishment, we remain,

Respectfully yours,

Petley & Petley,

128 to 132 KING ST. E.,

Opposite the Market, TORONTO.

Opening continues Wednesday, Thursday, Friday, and Saturday.

Prepare for the Spring Rains by buying ONE of EAST'S Umbrellas.

A splendid Twill Zanella with Paragon Frame for \$1.10. Our Gents' Silk Umbrella at \$2.50 is acknowledged by all to be the best value yet. Ladies' Twill Umbrellas with nice Horn Mounts only 50c. Silk Unions from 75c. The largest stock of Trunks and Travelling Goods in Toronto; prices lower than ever. Umbrellas and Parasols Re-covered Re-lined and Repaired.

EAST'S, 336 Yonge St., - - Opposite Gould.

A TOUCHING INCIDENT.

The still form of a little boy lay in a coffin, surrounded by mourning friends. A mason came into the room and asked to look at the lovely face.

"You wonder that I care so much," he said, as the tears rolled down his cheeks; "but your boy was a messenger of God to me. One day I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder, and asked frankly, 'Weren't you afraid of falling when you were up so high?' and before I had time to answer, he said, 'Ah, I know why you were not afraid—you had said your prayers this morning before you began your work.' I had not prayed; but I never forgot to pray from that time to this, and by God's blessing I never will."

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THE CABBAGE.

There was a careful mother who used to raise in her garden vegetables of every kind. One day she said to her little daughter, "Look, Lizzy, at these pretty little yellow things on the underside of the cabbage-leaf; they are the eggs from which the pretty-coloured but destructive caterpillars come. Now, look over all the leaves this afternoon, and crush these eggs, and so our cabbages will remain green, beautiful, and uninjured."

Lizzie thought that any time would do for this work, and ended with thinking no more about it. Her mother was unwell for a week, and did not go into the garden; but when she was well again, she took the negligent girl by the hand, and led her to the cabbage-bed; and what a sight!—all the cabbage-plants were devoured by the caterpillars; there was nothing more to be seen, except the stalks and fibres of the leaves. The little girl, shocked and ashamed, wept over her carelessness. But her mother said, "Do to-day what can be done to-day, and never put it off till to-morrow." Still more important, "is another lesson, which seems, as it were, written on these sadly injured leaves,—

"'Evil, ere yet its power be felt, with-stand; Neglected, it soon gains the upper hand.'"

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I WON'T.

"I will not," said a little boy, stoutly, as I passed along. His tone struck me.

"What won't you do?" I stopped and asked.

"That boy wants me to 'make believe' something to my mother, and I won't!" he said, in the same stout tone. The little boy is on the right road. That is just one of the places to say "won't." I hope he will stick to it.

"Won't is not a pretty word for children, but it is the right one when asked to deceive."

—Prince Albert was a true gentleman. One day he and his son, the Prince of Wales, were riding across a toll bridge. The keeper respectfully saluted him on receiving his toll. Prince Albert acknowledged the salute by touching his hat and bowing, but the Prince of Wales, boy-like, dashed on without noticing the bridge-keeper. In a few minutes he returned, laughing and blushing, to obey his father's command, "My son, go back and return that man's salute."

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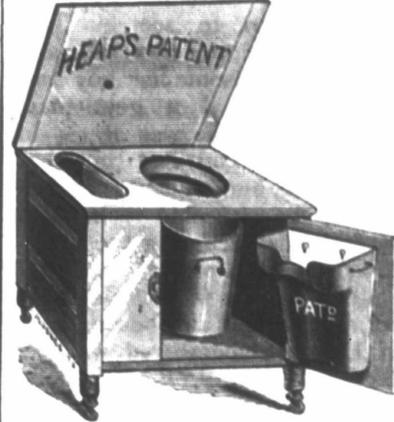
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