

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH 9, 1882.

[No. 10.]

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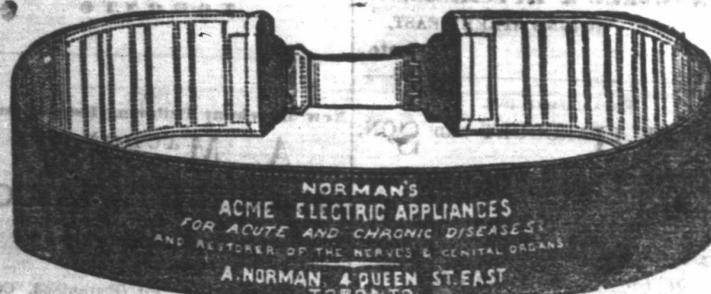
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LESSONS for SUNDAYS and HOLY-DAYS.

March 12...THIRD SUNDAY IN LENT.—
Morning Genesis 37. St. Mark 10, v 32.
Evening Genesis 39. 1 Corinthians 4, v 18,
(or 40. (and 5.)

19...FOURTH SUNDAY IN LENT.—
Morning Genesis 42. St. Mark 14, v 27 to 33.
Evening Genesis 43. 1 Corinthians 11, v 2
(or 45. (to v 17.)

25 ANNUNCIATION OF THE VIRGIN MARY:—
Morning Genesis 3 to v 16. St. Luke 1, v 46.
* Benedictus occurs in the Second Lesson.
Evening Isaiah 52, v 7 to 13. 1 Cor. 15 to v 35.

26 FIFTH SUNDAY IN LENT.
Morning Exodus 3. St. Luke 2 to v 21.
Evening Exodus 5. 1 Corinthians 15, v 35.
(or 6 to v 14.)

* Ash Wednesday Collect to be used every day in Lent.

THURSDAY, MARCH 9, 1882.

THE Bishop of Durham expresses a wish that as the time is drawing nigh for the creation of the see of Newcastle, the choice of a fit person as the first Bishop should be made the subject of prayer throughout the diocese.

The Rev. W. Walsh, vicar of St. Matthew's, Newington, and hon.-sec. of the London Diocesan Home Mission, who had consented to be mentioned to the Secretary of State for the Colonies for the bishopric of Sierra Leone, has been unexpectedly compelled on medical grounds to withdraw his name.

A final service was held on Sunday the 29th of January, notwithstanding heavy rain, within the walls of the ancient church of Temple, near Bodmin, which has been without a roof, for nearly a century and a half, but which is to be restored to its original condition and made available for public worship.

"Grip" has fallen foul of our article condemning the agnostic teaching of the "Canadian Monthly." Grip considers that our comparing the poisoner of men's souls to the poisoner of men's bodies is an abominable libel upon the destroyer of the soul. Grip thus declares that his body is more worthy than his soul, and that the mortal part of all men is of more value than the immortal. Now the editor of Grip knows best what his own soul is worth, and if he appraises it as practically without any value, we will not dispute the point; his pages have often given proof that he regards men who differ from him in religion no better than beasts, as he regards himself. We only object to his declaring the souls of other people to be as valueless as he thinks his own is, and personally we decline to regard the value of our own soul to be of the stated value of Grip's body!

The Baptist Standard replying to the Independent says, "John Wesley never appointed and ordained a bishop in his life. When those superintendents whom he sent over to this country took the name of bishop, he reproved them sharply. Men, he said, might call him any opprobrious name they pleased, but they should not call him bishop."

Commissioners have been appointed to make inquiries into the spiritual needs of the poorer districts of Bristol. Their report recommends the erection of six new churches, and three mission chapels with endowments, at the cost of £47,000, and an annual expenditure of £850 for the stipends of additional clergymen. At a meeting held in the city it was arranged that an appeal should be made among the citizens for this object, and the subscriptions in the room amounted to £4,000. The Bishop, the High Sheriff, and some others subscribed £500 each, a firm of corn-merchants £1,100, and Archdeacon Norris £250.

A Diocesan Sunday-school Society was commenced last year in Ely, the object of which is to promote the efficiency of Church Sunday-schools, not only through united services and conferences, but also by affording the most proper basis of union for parochial Church schools—the diocese; and making them more distinctly and officially recognized Church agencies. A roll is kept of the Sunday-school teachers of the diocese, and the Bishop proposes to acknowledge all of a certain standard as diocesan catechists. Securing this distinct ecclesiastical position, they will gain dignity, and feel their responsibility increased. In consequence of the school being part of a diocesan organization, the scholars feel the honour and the importance of being members of such an association, the isolation of small country schools becomes unknown, and many other advantages are gained. A central diocesan committee met for the first time on the 3rd of January; arranged for festivals, and conferences to be held during the year; nominated a sub-committee to give information about the best text books; and received the names of gentlemen willing to attend meetings, deliver addresses, give training lessons, and visit Sunday-schools when invited by the parochial clergy.

The Bishop of Llandaff has addressed a letter to the Archdeacons of his diocese, stating that on considering the moral and spiritual condition of the masses of people congregated in the mining districts, and the inadequacy of means at command for their religious instruction, he is surprised the clergy do not avail themselves of the liberty given them by the Act of Uniformity Amendment of 1872, of preaching sermons to the people without previous services of Common Prayer, which provides that a sermon or lecture may be preached if preceded by any service authorized by that Act, or by the bidding prayer. He says that colliers and others return from their work late in the evening, wearied with the day's labour, and cannot attend to long services. The hearers on such occasions may have no desire for common prayer. But since "faith cometh by hearing," if, by God's blessing on these addresses, their hearts are impressed with the doctrines that are preached, they will find

out ere long that prayer is the breath of spiritual life, and will be disposed, it is hoped, to worship with us in spirit and in truth.

The Bishop of Lichfield's prizes for the two best essays on "The Arian Heresy; its rise, development, and decay," have been awarded to the Rev. George B. Vaux, curate of St. James's, Wednesbury, and to the Rev. John Louis Spencer, curate of Wem. The Bishop proposes as the subject of the Essay this year, to be sent in before October 31st,—The Romish system; an inquiry into the circumstances which favoured its growth, and the causes which led to the gradual development of its errors."

The Edinburgh Scotsman a Presbyterian paper dilates on the subject of Christmas cards, uttering a warning against their use. "In spite of the Revolution settlement, in spite of the Act of Union, Episcopacy, as is well known, has made greater progress in Scotland during these years of peace than she did under the highest pressure of 'the killing time.' Now she has her pretentious cathedrals in our great cities, and her neat and trim churches in provincial towns, and even in remote highland glens and lowland dales. Her ramifications are as deep as they are far reaching. There is reason to think that an earnest attempt is on foot to follow up these victories.

The Richmond Religious Herald is authority for the statement that nine-tenths of the Methodists of the south repudiate infant baptism. It is a logical result of the "conversion" theory and practice. The Baptists are the only consistent sect in all the varieties of Protestantism, and they have the courage of their opinions. A Methodist minister once assured the writer that he had no idea that Baptism was of any spiritual value or importance, but was to be continued simply in obedience to a Divine command. Why a mere form should have been enjoined upon the Church by a Divine authority, he could not explain.

A social meeting of the congregation and friends connected with the mission room in Fleet Road, and its various agencies, was held in the vestry hall, Haverstock Hill. The mission room is situated in a thickly populated part of the parish of Hampstead, within the district of St. Saviour's church, and its services are gratuitously and efficiently conducted by Mr. Charles Mackeson, who holds the Bishop's commission as lay-reader, and works most harmoniously with the vicar of the parish. The work thus carried on is highly appreciated by multitudes of working men and women living in the district. Mr. Mackeson is well known in the literary and musical world, and he is enabled to utilize these circumstances in the work he has undertaken. Six hundred people partook of tea on the occasion. In opening the proceedings Earl Nelson addressing the large audience as "fellow Churchmen and Churchwomen" said he was much pleased to find he was able to come when Mr. Mackeson wrote to ask him to preside over that meeting. He expressed his pleasure at the position the Church held in relation to the working classes, and contended that, on historical

and other grounds the Church ought to be essentially the Church of the lower classes, and then of all the classes put together. The Nonconformists were obliged to allow that, with all their energy and zeal, they had not won the working classes. They ought to belong to the Church, not only because she is the National Church, but also because she is a true branch of the Church of Christ. He claimed that England owed its liberties to the Church. He condemned pew-rents, and spoke in favour of the offertory system, finally remarking that "it was reality only that could win the working classes." Music and addresses were afterwards given and were much enjoyed.

THE JEWS IN RUSSIA.

THE civilized world has scarcely recovered from the intense indignation it experienced from the wanton and cruel outrages perpetrated upon Christians by the Turks—outrages absolutely unparalleled in these later years. In this indignation Russia professed to join; but whether the remonstrances uttered by the Government and people of that country had even a spark of sincerity or genuine humanity about them, may be judged of by events that are now taking place in the lands of the pretended champions of Christian freedom. As far as Russia and Turkey are concerned we recognize only two points of difference between them—the atrocities perpetrated by the Turks were, almost to a certainty, instigated by the authorities of the Turkish Government; while the barbarities now inflicted by the Russians upon the Jews, are at least connived at, not only by subordinates, but by the highest officials of the Russian Government. And the victims in Russia are not so numerous as those in Bulgaria. As far as the British nation is concerned there is also this difference: it cannot be said that England is in any way directly responsible for the horrible slaughter, pillage, torture, and violation which can now be brought against Russia; but England was in some measure directly responsible for what took place in Turkey—because it was nothing but English interference, English money, and English support that kept the tottering Ottoman power in existence at all.

The occasion of the outbreaks in Russia has been the repetition of the rooted antipathy to the Jewish people, which had recently appeared in Germany, and which we used to read of as having taken place in the middle ages to a large extent. The German agitation, however, did not much overstep the limits permitted by the law. On Christmas-day the notes at Warsaw gave the first intimation to Western nations of the feeling behind the Russian barriers. A cry of fire raised in two Warsaw churches produced a panic, in which several persons lost their lives. Without the smallest reason, the Jews were accused of having raised the cry, and an infuriated mob rushed at once upon the houses and persons of the unhappy race, committing all kinds of cruelty and mischief. There were twenty thousand Russian soldiers there, but they did not interfere till the mob had done their work. The details of this riot occurring so near to Prussia, found their way into the Western papers, and then the attention of Europe was called to what had been going on for some months as anti-Jewish riots, and which had attracted but little notice. The first outbreak occurred April 27th in a small town on the Black Sea, when thirty Jewesses were violated. The flames spread and scarcely a day passed without an anti-Jewish

riot, until all the region extending from the Baltic to the north-west corner of the Black Sea, was visited with this blind fury. The Jews have appealed in vain to the authorities for protection, and with scarce an exception, it was not till the mischief was done that there was any interference on the part of the police or soldiers, whose work even then was often directed quite as much to complete the misery of the Jews, as to curb the excited populace. A correspondent of the *Times* professes to have collected information from about forty-five towns and villages in Southern Russia, and he says that in these alone are reported twenty-three murders, seventeen deaths from violation, and 225 cases of outrage on Jewesses. "It is a terrible catalogue, but one that by no means exhausts the sad picture of wretchedness; for to it must be added an enormous destruction of property, reducing many thriving families to poverty, and the expulsion of many thousand individuals of every age and sex from their ruined houses, to face, as best they may, the rigors of a Russian winter, homeless and unprovided."

The atrocities perpetrated upon the Jews in Russia, have led their brethren in other parts of Europe to consider what can be done to ameliorate their condition. In England, Sir N. M. de Rothschild, M.P., and others, have drawn up a memorial for presentation to the Czar, in which they refer to the great sufferings of the Jews in Russia, attributing their exceptional social position and whatever failings may be charged to them, mainly to the exceptional laws to which they have so long been subjected. Referring to the very different state of things in England, the memorialists say: "And so Sire, may it be in the mighty empire whose destinies you wield with wisdom and enlightenment. For, as the late emperor, your father, of sainted memory, rendered his name immortal as emancipator of millions of serfs, even so it may be your Majesty's high destiny to give life and protection to those now trembling on the verge of destruction, to give equal rights to the millions of your loyal Jewish subjects, who in their dread emergency, look up to you, Sire, Emperor and Father of your people, only for leave to live with home and hearth secure from violence." Strange to say, the Russian ambassador, Prince Lobanoff, acting under instructions from his Government, has refused to transmit the memorial to Russia.

CHURCH THOUGHTS BY A LAYMAN.

No. 38.

SHAMEFUL HONOURS.

WE shall excite the wrath of Young Canada when we affirm as we now do, that there is not here the same honour paid to learning as obtains in the old land. We meet frequently with expressions in our newspapers, magazines, public speeches, sermons, in the talk amid social circles, which are inspired by national pride in the educational system of Canada. This pride, though honourable, too often leads to the depreciation of the educational status of other lands. When compared with Europe, the culture of the Dominion and its geographical features afford analogous contrasts. Here we have vast plains cultivated by wholesale, by elaborated machinery, but no mountains of famed altitude; across the ocean the levels are less broad, the depressions are deeper, the harvests are reaped in patches with more labour, but the hills rise up to heaven and their glories are world famous. So in education, there

is a broader acreage of general intelligence here, wide plains of level culture, but the lofty table lands and the mountain peaks of ripe scholarship are wanting. It is humbling, no doubt, and galling, to be compelled to send to England when a specially gifted, thoroughly accomplished man of learning is needed for our colleges, but those who feel the smart should not be greedy, they should allow their pride in the general diffusion of education in Canada to console them for the lack of the highest order of scholars. Our land is in this marked, and by no means honourable defect, suffering from the natural consequences of its own honourable zeal for education. It has with a free training implanted also the inevitable concomitant of such a gift, a sense of its being no great honour or distinguished privilege, to be well educated. England has three aristocracies, Birth, Money, Culture, the latter being the salt that keeps the others from corruption, and is such a power that it compels the homage of birth and money. Canada, without any true aristocracy, aims with senseless ambition to make mere wealth the substitute for the dignity of hereditary refinement and the nobility of heaven-born gifts and the splendour of intellectual culture. The spirit of the land is intellectual Communism, the basest form of democratic jealousy of superiors reigns triumphant here, there are no men to fill high educational offices because the people pay no honour to learning as learning, they give no encouragement, no help, no word of public praise equal to the necessity and the claims of those young students who if so borne up, so stimulated, would rise to rival in learning any of the scholars of the older lands. Even worse, worse in a moral sense, also, as betokening a rottenness at the root of our Christian life as a nation, those who stand high in the land, those who wield the power of the pulpit and rostrum are willing to do honour to titles which should indicate solid educational accomplishments but which are a false brand, the stamp of the golden coin of learning affixed upon the amalgam of pretentious ignorance and bombastic conceit. Honours which are shameful are worn here with revolting pride, and Christian men and so-called Christian churches recognize and respect dignities and degrees which they know are brazen falsehoods. A community which has become deadened to the shamefulness of this educational deceit oft gives voice to its annoyance when those who know their duty to Canada refuse to degrade its colleges by placing them in charge of the incompetent solely to pander to national prejudice. The time, however, draws near when the national conscience will be stirred, and a loftier national ambition be awakened in our students, when patriots will cast their wealth into our college treasuries to make them rival in educational power the great universities of Europe, and in that day the man who dares to assume the signs of tested scholarship, the titles which reward laborious years of systematized study, who has not honourably won the honour will be treated as a mendacious quack.

The darkest hour precedes the dawn: we look therefore to early reform in this matter, for the blackest shadow ever thrown across the educational reputation of a country has just been darkening Toronto. The attempt has been made to legalize, to erect into a system, to sanction by sacred names the founding of an institution for stamping base coin with "the guinea stamp" of the mint of honour. The promoters of the Protestant Episcopal Divinity School recently introduced a Bill into the Ontario Assembly to give them the power to confer the high degrees of B.D. and D.D. Con-

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scions of a deed of shame, they did not even consult the Bishop, they smuggled the Bill into the House, and by the meanest form of craft sought to smuggle it through without attracting the notice of the Church. Now what is it these men propose? Who are they who ask the Legislature to give them power to confer the highest scholarly rank upon their student pets? They wish power to say that whom they will are so learned in Arts and Theology, so elevated above the rank and file of scholars as to be worthy to be dubbed B.D. or D.D. Those who want this power are a handful of laymen who deliberately boast before the Committee of the House that their claim to confer titles of learning rests upon their money! Shame! shame! Has Canada sunk to this that the greatest of educational privileges is claimed solely on the ground of the possession of wealth? To that base level no nation ever before sank, no legislative assembly ever before heard words more vulgar, more audacious, or listened to a claim more scandalous to the intelligence of its makers or more insulting to the intelligence of those to whom it was addressed. But what other course could these men take who sought power to confer these degrees of honour? They are themselves incapable of winning such honours, they are known, notoriously known, as mediocrities in scholarship, the Principal himself has ten thousand rivals and superiors in this Province, both clerical and lay; he holds his position rather as a party zealot than a ripe scholar or a learned theologian, and when he comes into controversial contact with his clerical or lay brethren, he has to take, as the phrase is, "a back seat every time." To imagine the probability of a Canadian seeking or accepting a B.D. or D.D. from such a source is a bitter, cruel satire upon the claim of Canada to occupy a high educational rank among the nations. This comes from our clergy mixing up with "Ministerial Associations" and the like. They meet there men who could not hold a Greek Testament right side up twice out of three times, men whose reading has been confined to the stalest, most common-place polemical literature of a narrow sect; men who are not merely unlearned, but who do not know what learning is. These illiterates can gabble pious phrases in a loud voice, and being self-dubbed, or having for a few dollars bought a D.D. degree, find their trashy discourses accepted as spoken by the authority of learning. Finding D.D.'s common to these their friends, the Divinity School clergy feel mean at the want of a title, and fain would obtain power to confer on one another these shameful honours. The disgrace of assuming an educational status which is not truly held is not realized, the love of truth among this class is very low, for the popular doctrine of this school has made morality one of the smallest factors in a religious life. We protest against this bold attempt to bring titles of learning into contempt by conferring the power to grant them simply on the degrading plea that the claimant has money. We protest against it in the name of religion as an iniquity, for a title from such a source would be a lie, "an odious lie." We protest against it in the name of our country, which is not so rooted in its love of sound learning as to stand the strain of quack degrees which will demoralize the public conscience. We protest against it in the name of the Church of God as a deliberate blow at the unity, the harmony, the peace of the diocese in the interests of and to further a bitter spirited clique to whom the prevalence of a Christian spirit of brotherly love and forbearance means ruin to their plotting, and a stoppage of that scheming and agitation out of which "they suck no small advantage"—and no little shame.

ATTACK ON THE QUEEN'S LIFE.

A WANTON attack was made on the life of Her Majesty the Queen on Thursday the 2nd inst. The event took place at Windsor as the Queen was entering her carriage at the railway station at Windsor, when a man at the entrance of the station yard deliberately fired a pistol. It is presumed that the shot was intended for Her Majesty, but as the report was not very loud the pistol was not heavily loaded; and also as the ball has been found, there may be some difficulty in proving that the act was anything more than an attempt at intimidation. The Queen did not hear the report as no doubt there would be considerable cheering at the time. The man who fired the shot describes himself as a grocer's assistant, named McLean, a native of London, about twenty-seven years of age. There appears to have been no political significance attachable to the act. McLean says that hunger actuated the crime. Such miscreants ought to be most severely punished, whether murder or intimidation is the object aimed at. This is the fifth attempt that has been made on the Queen of Great Britain. None of them have any political origin, but all have been the result of madness, a love of notoriety, or private malice. Her Majesty does not appear to have sustained any nervous shock on this occasion. The British nation and the civilized world generally will rejoice that their Queen has been spared to them in the hope that she may continue to reign over the empire for many years to come.

BOOK NOTICES.

OUR LITTLE ONES AND THE NURSERY MONTHLY. One year \$1.50. The Russell Publishing Co., Boston, Mass, U. S.

The March number is full of exceedingly pleasing and interesting stories.—The delight of the little ones.

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. By H. M. LUCKOCK, D.D., Canon of Ely, Examining Chaplain to the Bishop, etc., etc. New York: Thomas Whittaker, 1882. Toronto: Rowsell and Hutchison. 8vo. cloth pp. 249. Price \$1.50.

Dr. Luckock has adopted rather a different course in one respect from that usually followed by writers on our Book of Common Prayer. Whilst they have shown the origin, principles and intentions of the Book, he has endeavoured, and we think successfully, by throwing more light upon the *views* and *characters* of the different men who compiled and revised it, to assist in securing a fuller apprehension of its real teaching. In pursuance of this plan the work is divided as follows: I. The Anglican Reform. II. The Puritan Innovations. III. The Elizabethan Reaction. IV. The Caroline Settlement. There are also some very useful appendices. Under each of these heads we find the phases of religious life and the influences which moulded the minds of the men who played such important parts in the ecclesiastical history of the English Church, described with ability and precision. From the dedication we presume that this book is the substance of lectures to the students at Ely Theological College, of which institution Dr. Luckock is the Principal. Had we the space at our disposal to give extracts from this work we should still have a difficulty in deciding what to omit where all so well deserve to be given. In connection with "The Puritan Innovations" and referring to the Second Prayer Book of Edward VI., Dr. Luckock upon the subject of the Burial Service says, "The action of the Foreign Reformers in this matter has not only left a most lamentable blot on the book, but illustrates very clearly the principles by which they were guided. Their

boast was that they cared little for antiquity, and had no reverence for the past; the guidance to which they trusted was that of private judgment, which many of them came at last to believe in as infallible." As we made this extract, our pen had almost written the last sentence in the *present* instead of the *past* tense, as we thought how correctly are here stated the characteristics of some modern would-be liturgical and ecclesiastical reformers, ever ready "to supersede by modern innovations the most time-honoured usage." In the first of the Appendices, and also in the introductory chapter, we notice that Dr. Luckock, when speaking of the liturgy of the early British Church, states that in 596 A.D., on the arrival of St. Augustine "he found the people using a Service which they had derived from Gaul," through Germanus and Lupus circa 430 A.D. But he makes no reference however to an earlier Liturgy derived from a more direct Eastern source and transmitted through an Oriental channel. To the candidate for Holy Orders it will afford ready and invaluable help, and not to him only, but to all who taking an intelligent interest in that Book, which to us stands next to the Bible, desire to obtain a more perfect acquaintance with its history, these pages will be read with pleasure and profit. A strict regard for Catholic doctrine and practice, and respect for those well founded usages of the Church, venerable with age and sacred from association, mark unmistakably this interesting volume.

THE QUEBEC CHURCH CATECHISM. Questions and Answers on the Catechism, the rite of Confirmation, and the History of the Church of England. Prepared by several clergymen of the Diocese of Quebec. Price 10 cents. Sold at St. Matthew's Depository of Church Literature, Quebec.

THE QUEBEC CATECHISM; for the Younger Classes of Sunday Schools: Prepared and revised by several clergymen of the Diocese of Quebec. Price 5 cents. Sold at St. Matthew's Depository of Church Literature, Quebec.

These are two useful attempts of some clergy in a neighbouring diocese to meet the needs of the children in their Sunday-schools, and of candidates for Confirmation.

The demand for the last named of the two has proved that it satisfies a want which has not yet been satisfactorily supplied in many Sunday schools. Although this is the first notice of it in any paper, religious or secular, it has spread itself in several thousands of copies over several dioceses without being advertised. It is not equal to its companion in our estimation, the benefits of Baptism, the duties of the baptized, and the Creed, are in it clearly and simply explained. The questions and answers upon the Sacraments convey excellent instruction on not a few difficult points. The few pages devoted to the Church of England, her origin and reformation, will be found specially useful; they contain in brief and intelligible form just such information as our young people need in order to understand the position of the Church of England as regards the Church of Rome on the one side, and the various Protestant communities on the other.

The clergy, by addressing C. Judge, P. O. box 1058, Quebec, can obtain any number of copies at reduced rates.

OUR PARSON.

It is nearly three years since the Rev. Thomas Oxford came to our little station of Guppyport, and I well remember the state of commotion and quarrelling we were in for some months after his arrival. Not that our parson was ever a stirrer up of strife and enmity among his neighbours. Not a bit of it. We raged round *him*, and I think we used to be the more angry, because we had an uneasy idea that he looked upon our opposition to him with an amusement ever so slightly blended with contempt. Let us take a look at him as he comes down the road this morning on his way to the library to see the papers. He is a

quiet-looking man of about forty, and a humorous twinkle in his eye prevents his face looking too grave. He is clean shaved, and though dressed in easy morning costume, there is a certain unmistakable clericalism about the set of his tie and the cut of his garments that indicates the High Churchman, if not the Ritualist. And in fact it was on account of Mr. Oxford's leanings in this latter direction that we were so sorely opposed to him. His reputation had travelled before him, and when one hot afternoon the mail tonga set him down at the travellers' bungalow, we felt that we had a Ritualist among us, and shuddered. I am bound to say that our ideas as to what a Ritualist was were exceedingly vague. We mixed him up somehow with candles and flowers, and half-expected that he had renounced boots in favour of sandals. But even those among us who were most prejudiced against Mr. Oxford were soon forced to admit the following points in his favour. He was a gentleman; he was very much in earnest about his work; and he was a first-rate cricketer. It was this latter accomplishment that made him from the first such a favourite with the soldiers, who had an immense admiration for the parson who bowled them out at cricket on Saturday, and gave them a bit of his mind from the pulpit on Sunday.

This was all very well, and the community of Guppy-pore—and more particularly the younger portion of it—voted the new parson a good fellow. Certainly the word Ritualist had an ugly sound, though hardly anybody knew what it meant; but it was generally felt that any parson who bowled as "straight as did Mr. Oxford, or who hit to leg with the force and precision of that gentleman, must be quite sound as to doctrine, though you might call him a Ritualist or anything else you pleased. But this was the superficial view of the matter, and Mrs. Blazer knew better. Mrs. Blazer was the wife of General Blazer, commanding the forces at Guppy-pore, and was chiefly remarkable for an uncertain temper and a stern and unflinching resolution never to desert the Church of England, but to rally around it to the last.

She had expressed this sentiment of her intention to rally round the Church so strongly one day soon after the arrival of Mr. Oxford that General Blazer was driven to say meekly,

"But no one wants you to desert the Church, my dear, and there seems no immediate necessity for you to rally around it."

"Indeed, General Blazer!" said the lady with lofty surprise. "Then may I ask why they have sent Mr. Oxford to Guppy-pore?"

"Really, my dear, I don't know. I suppose it was his tour of duty," replied the General; "and I must say he seems to me a pleasant, gentlemanly sort of a man."

"I presume, General Blazer," said his wife, with a show of politeness that frightened the General far more than any display of anger: "I presume you are not aware that Mr. Oxford is a Ritualist. And you may not be aware what a Ritualist is, General Blazer. You are not quite certain? Then I will tell you. Do you know that Mr. Oxford wears a hair shirt?"

"Devilish uncomfortable in this climate," was the General's comment.

"And not only that," continued the lady, not appearing to notice the interruption; "but he never eats meat on Friday."

"Sensible fellow," said the General. "Good fish is doosid deal better than tough mutton."

"And worse than that, General Blazer," said his wife, speaking quickly to avoid further interruption; "far worse than that. He actually thinks the Pope may be saved; he crosses himself in private; he calls himself a priest, and before you are six months older, General Blazer, he'll make you go to confession, and will inflict the most dreadful penances on you, the least which will be to stop your brandy and soda-water, and your cheroots."

"Good heavens!" said General Blazer, considerably alarmed at the prospect of an ascetic future. "This will never do. There must be something in the Bombay Army Regulations against this sort of thing, and I'll ask the Brigade-Major to look it up. Mr. Oxford must be informed that this sort of thing is not contemplated in the General Orders."

"I wish dear Mr. Pounder had not gone to England," sighed his wife.

But wishing was no use. Dear Mr. Pounder, having lately buried his third wife, had gone home to look out for number four, and to see at the same if no snug livings were going begging; so there was nothing to be done but to make the best of Mr. Oxford. The first Sunday this gentleman preached everyone went to church. Mr. Blazer sailed up the aisle, all rustling in silks, and took her seat in the front pew, with the air of a woman determined to die at her post rather than tolerate unsound doctrine. The General followed her, and having stood the prescribed time gazing into the crown of his hat, sat down beside her, and heartily wished the service was over. Several youngsters gave up the delights of a good "Europe sleep," and came to church under the vague im-

pression that something unusual was going to happen. But they were doomed to disappointment. The new chaplain read the solemn and beautiful liturgy of the English Church in a simple, unaffected manner, very different from the florid style of Mr. Pounder, whose method for emphasizing favourite passages spoke more for his fervour than his taste. The sermon had, at any rate, the great merit of being exceedingly short; and the kind-hearted old General may be excused, if, when church was over and he and his wife were at home, he rubbed his hands, and said with a little air of triumph, "Well, my dear, nothing so very wrong about Mr. Oxford, after all. Sermon was only fifteen minutes."

"Which is all you care about, General Blazer," returned his wife severely. "But you don't suppose he will show his colours at once. I am credibly informed that he has holy water in his house, as indeed every Ritualist is bound to have by the rules of his Order. I remember when my uncle, the Dean, went to stay with young Mr. Chausible how he suffered from this custom. On the first night of his arrival, when he was shown into his bedroom, he carefully put his gold watch, that cost fifty guineas, in a sort of receptacle that hung on the wall near the bed, and which he thought was a kind of newly-invented watch-pocket. When he got up in the morning and took his watch to see the time, what was his horror to find that his valuable time-piece had been the whole night in water. And when he asked Mr. Chausible about it, that gentleman only laughed and said, 'Bless my heart, you don't mean to say you put your watch in the holy water steep? What an odd idea.' What do you think of that, General Blazer?"

"Well, my dear, said the General in a tone of reflection, "I don't think your uncle, the Dean, cared much about water of any sort, but I never in my life knew a man take more kindly to his port-wine."

"Scoffer!" said Mrs. Blazer, and went to have her Sunday nap.

But Mrs. Blazer had not long to wait before Mr. Oxford revealed himself to Guppy-pore as the wily priest he was. He actually sent round a notice saying that he was going to have service in the church every morning, and inviting as many as possible of the people to attend. This idea came upon Guppy-pore like a thunder-clap, and it was felt that only Mrs. Blazer could grapple with a dangerous innovation of this kind. Nor did that lady belie the expectations formed of her. She convened a meeting of ladies in her drawing-room, to which the General was the only gentleman admitted. She delivered then and there a stirring address, in the course of which she asked whether the principles of the Reformation were or were not at stake, and whether going to church on Sunday was not enough for anyone?

Here the General was rash enough to say, "Quite enough, my dear," and then glanced round with the pleasant smile of a man who has said a neat thing, and is sure of applause; but the assembled matrons gazed at the little man with such an expression of strong surprise that he did not venture to say another word. The meeting, after a long and animated discussion (only diversified by tea and cake), called upon General Blazer, as commanding at Guppy-pore, to put a stop to this proposed heresy. On this the General, to the astonishment of everybody, suddenly left the room, and reappeared, carrying with some difficulty a red book nearly as tall and much more bulky than himself. This book, he explained, was the Bombay Army Regulations, and if any lady present could convince him that the conduct of Mr. Oxford was condemned in any paragraph of those regulations, he could put a stop to it; if not, he was helpless.

But it is time to conclude. In the midst of the strife about Mr. Oxford, a dread and uninvited guest came to Guppy-pore. Cholera broke out; and very soon Mr. Oxford's zealous efforts for the sick and dying, and his utter disregard of his own time, comfort, and convenience, were freely acknowledged by everyone. The old General coming home from the hospital one evening, testily told Mrs. Blazer that the ladies of Guppy-pore might say what they liked, but he'd be something'd if Mr. Oxford wasn't the best parson he had ever seen. The ladies of Guppy-pore by this time, however, were quite of this opinion themselves; and, when the cholera disappeared, Mr. Oxford might have said and done what he liked without any danger of opposition. He has now a devoted female congregation for his daily morning service, and he has no warmer champion in Guppy-pore than Mrs. Blazer.

MAINE NEWS.—Hop Bitters which are advertised in our columns, are a sure cure for ague, biliousness and kidney complaints. Those who use them say they cannot be too highly recommended. Those afflicted should give them a fair trial, and will become thereby enthusiastic in the praise of their curative qualities.—Portland Argus.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—Ecclesiastical news is meagre. But as "still waters run deep," so in the Church at this time while matters seem quiet there is a deeper and more lasting work going on than in times of greater attention. However much clerics may differ as to ritual and shades of doctrine, there is a pretty good uniformity in their method of deepening the spiritual life among their people, and which is the special work of Lent. More frequent services and sermons or readings are therefore found in most of our churches. We cannot therefore single out any. In some a Friday evening Litany service is all that is held until Passion and Holy Week draw near. In some of our parishes lectures on some general subjects are being given, not, however, we hope, as carrying out the Lenten object. There was a time in Montreal, and in other dioceses as well, when through Lent special lectures on some subsidiary Church matters, such as Gothic architecture, Church windows, and Church History were given. They were never very largely attended. Lectures, with few exceptions, very seldom are. But they were useful nevertheless, but as substitutes for sermons breathing something of the Lenten character, they were nowhere. Our Bishop, even if he had a cathedral that he could truly call such, would not be seen for many consecutive Sundays in it, for he is ever on the "round," and that for Confirmation chiefly. He is in journeyings oft. Such is a good bishop's life now-a-days.

THE CHURCH BOOK AND TRACT SOCIETY.—Such a Society you have in Toronto. Excellent and much required are the tracts it issues. But why is not the series kept before our eyes in your columns? Instead of our having to send to New York and elsewhere, we could send to your Society. An advertisement, once or twice is not enough. The clergyman perhaps trusts to or gives away his paper, and at the time has not the cash or time to send for what he wants, and when he does he scans the columns of the Church paper in vain to find the address of the Society or the titles of its issues. Doubtless the Society can ill afford advertisements; but might not a Church paper keep such a thing as an item of information before its readers?

LACOLLE.—The rector of this parish in the building of his new church is receiving aid in the drawing of material, etc. for that purpose from all classes and creeds. We don't suppose that he is receiving any aid from the no creeds, or "nothingarians," that abound not a few in the township.

HOCHELAGA.—St. Mary's.—The incumbent has been aroused to take an active part in promoting temperance and teetotalism in his parish. A Band of Hope has been organized and has taken in a large number of the youth. A Good Templars' Lodge has also been or is about being organized. A class of candidates for Confirmation is also under instruction. The Bishop is expected there this month. A Confirmation will be given in St. George's also this month.

ONTARIO.

From Our Own Correspondent.

BATH.—On last, Sunday, Feb. 25th, the following letter was found on the plate at the offertory in St. John's church, with \$12.85 enclosed:—Rev. Mr. Porter—Dear sir,—Please accept this small donation from the congregation of St. John's church, with their best wishes for yourself and family. Signed on behalf of the congregation, Mrs. James White, Mrs. T. A. Seaward. This being an additional donation to Rev. T. G. Porter, the new curate in that parish, as many of the parishioners had already made donations in kind to a large amount, it speaks well for the kindly spirit in which they have received their new clergyman. May the same kindly feeling long continue between parson and people!

NAPANEE.—Missionary Meeting.—A notable innovation the Ven. Archdeacon of Kingston was projecting when he announced in his church of St. Mary Magdalene, that the annual missionary meeting would be held this year upon a week-day, instead of on Sunday, and that it should be a missionary meeting pure and simple, held in the school-room, not a service of divine worship with address, in the church as heretofore. The Archdeacon's idea was by abating the formality and tedium of the occasion, and by sup-

plying fresh tend upon fully selecte the Rev. C. Wilson, of deacon wou neighbour pointed, Mo assembled church. Th Judge Wilk proceedings hymn 47, w and the Lo service, ex The latter, What has l supplied at gregation t with what in the coll week-day successful had been e would hav The proce ably less tl more than much cong parture.

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plying fresh features, to induce his parishioners to attend upon a week-night. The speakers were carefully selected, and, for obvious reasons, limited to two, the Rev. Canon Burke, of Belleville, and the Rev. Dr. Wilson, of Kingston; though personally the Archdeacon would have much liked to have invited the neighbouring clergy also. Upon the evening appointed, Monday, 20th of Feb., a goodly congregation assembled in the spacious school-room below the church. The clergy entered without surplices, and Judge Wilkinson consented to act as chairman. The proceedings began with the Litany of the Church, hymn 47, which was sung by all kneeling, a collect, and the Lord's Prayer followed. This composed the service, except the hymns between the addresses. The latter, it is superfluous to say, were admirable. What has been omitted in the shape of statistics was supplied afterwards by the Archdeacon. The congregation testified very practically their gratification with what they had heard by an unwonted liberality in the collection. Thus then, the experiment of a week-day missionary meeting in Napanee resulted successfully beyond expectation. The congregation had been excellent, the speeches more sparkling than would have been becoming in the church on Sunday. The proceedings had been compressed into considerably less than two hours, and the collection was \$8 more than the preceding year. The Archdeacon has much congratulation upon the success of his new departure.

MERRICKVILLE.—The annual missionary meetings were held in this parish towards the end of January, when the deputation, consisting of the Revs. C. P. Emery and E. W. Read, made appropriate addresses. The meetings were all well attended. The deputation held their first meeting in Burritt's Rapids Church. They were able to congratulate the congregation on the great improvements they had effected in reseating and refitting both nave and chancel of their nicely proportioned church. Their next meeting was held in an old Orange hall in the Montague pinery, notwithstanding the hour being at 2 o'clock in the afternoon there was a great turnout. This congregation is one of the revival works of the Church. Many years ago there was a small log church in the neighbourhood, it fell into decay, and for some reason or other the people were neglected and fell away to the sects; growing tired of wandering, and becoming dissatisfied with the Christ-destroying principle of sectarianism, they made their way back to the "one fold." The people were most enthusiastic, and their offertory was almost three times more than what it had been in times past. The meeting in Merrickville church was large and attentive. Everything throughout the parish went to show that the good work done by former incumbents was not suffering in the hands of the present incumbent, the Rev. A. Houston.

PRESCOTT.—A missionary meeting was held in the parish church on Monday, January 30th. The congregation was large and seemed to appreciate the pointed and practical addresses made by the deputation, the Revs. G. W. White and C. P. Emery. The Lord Bishop of Ontario, being present, delivered one of his powerful missionary appeals, based on his personal knowledge of the great wants of his diocese. His thrilling, loving language will never be forgotten by many that had the privilege of listening to him. The next day his Lordship confirmed a large number of persons, to whom he gave most affectionate and fatherly advice. On the same day the deputation accompanied his Lordship to

IROQUOIS, where a missionary meeting was held in the evening soon after their arrival. The beautiful church of Iroquois, still all glorious with its Christmas trimmings, was filled with people. Thanks to the indefatigable efforts, self-sacrifice, and liberality of the Messrs. Mills, this church can boast of a choir not to be excelled by any other in the Dominion, and if it could be only transplanted to Winnipeg, would no doubt draw out a meed of praise from that devoted Churchman, Mr. Leggo. Addresses were delivered by the deputation and by the Bishop, and the offertory was a hundred per cent. more than in past years. The next day, Wednesday, the church was again crowded with an earnest congregation, who had come to witness the confirmation. About fifty persons presented themselves to be sealed by the Holy Ghost in that sacramental rite. His Lordship delivered a faithful address, showing the newly confirmed "how to live and serve God." He then proceeded to the altar and celebrated the Holy Communion.

CARDINAL.—On Thursday evening, Feb. 2nd, a deputation addressed a good congregation in the parish church of this place. The people of this parish are earnest and intelligent Churchmen. They owe much to the indefatigable, faithful labours of their present excellent incumbent, the Rev. W. Muckleston.

KEMPTVILLE. A missionary meeting was held in this parish on 3rd February. The deputation consisted of the Revs. Rural-dean Lewis, W. Mackleston, A. J. O'Loughlin, and E. W. Read. Another meeting was held at St. Paul's, Marlboro' on Friday 24th. Both meetings were well attended, and the offertories were fairly good, when it is considered that this parish has a considerable amount of monetary responsibility in connection with the new Memorial church, which will not only be a credit to the parish, but to the whole Dominion.

OXFORD MILLS.—Missionary meetings were held in this parish in the three churches on the 13th, 14th, and 15th of February. Notwithstanding the inclemency of the weather and the darkness of the nights, the churches were all filled with devout and earnest congregations, who showed their intelligent appreciation of the missionary work set forth before them, by increasing their offertories. The deputation consisted of the Revs. C. P. Emery, A. Houston, and W. Mercer. This parish is young and vigorous, an offshoot from Kemptville. The incumbent, the Rev. W. Read, spares no pains in carrying on his work. The three churches are stone buildings, well proportioned, and erected through the indefatigable efforts of the late excellent rector of Kemptville, the venerable and much beloved John Stannage.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending February 25th, 1882.

MISSION FUND.—*January Collection*:—Colborne, \$1; Uxbridge, \$8.42; North Essa, Christ's, \$2.18, St. Jude's, \$1.08; Scarborough, Christ Church, \$2.34, St. Paul's, \$2.17; Church of the Holy Trinity, Toronto, \$144.06; St. George's, Toronto, \$24.66. *Thanksgiving Collection*:—North Essa, Christ's, \$2.50, St. Jude's, 50 cents; West Mono, St. Matthew's, \$2.47, Camilla, 54 cents, Herald Angel, \$2.53, St. George's, \$1.51. *Missionary Meetings*:—North Essa, Christ's \$1.70, St. Jude's, 90 cents; West Mono, St. George's, \$1.88, Herald Angel, \$3.88, St. Matthew's, \$3.83, Camilla, \$1.45. *Parochial Collections*:—St. Alban's, Verulam, \$11; St. George's, on account of, Toronto, \$160; Weston, \$67.96. *July Collection*:—West Mono, St. Matthew's 83 cents, Camilla, 55 cents, Herald Angel, \$1.03, St. George's, 47 cents.

PERMANENT MISSION FUND.—*Annual Subscriptions*: Miss Mary Henderson, for 1882, \$100; Miss Henderson, for 1882, \$50; Mrs. M. P. Henderson, for 1882, \$10.

FOREIGN MISSION FUND.—From Churchwoman's Mission Aid for Scholarship in Famine Orphanage, Madras, India, \$25. *For Central Mission Board*. *For Algoma and North-west*:—St. George's, Toronto, \$90 on account.

DIocese of ALGOMA.—*Donation*:—Miss Henderson, \$50.

WIDOWS' AND ORPHANS' FUND.—*October Collections*: North Essa, Christ's, \$1, St. Jude's, 50 cents; Lindsay, \$73.06; Manvers, St. Paul's, \$1, St. Mary's, \$1, St. Alban's, \$1; Scarborough, Christ Church, \$10, St. Paul's, \$8, St. Jude's, \$2.81; West Mono, St. Matthew's, \$1.14, Camilla, \$1.27; Herald Angel, \$1.90, St. George's, 77 cents. *For the widow of a deceased clergyman*:—All-Saints', Toronto, \$14.00.

St. Bartolome's.—Sunday, 5th March, was a very interesting day for the members of this rising Church congregation, the occasion being the reopening of the building after certain improvements of the interior. The preachers were the Lord Bishop at Matins, Provost Body at three p.m.; and Rev. J. H. McCollum at Evensong. The choir of St. Matthias' church, under the direction of Mr. F. G. Plummer, rendered the afternoon service, and both they and the ordinary choir of the church acquitted themselves most creditably. The congregations were overflowing, testing the utmost capacity of the building; and the offertory amounted to over \$60, which, with amounts already in hand, will probably cover the expenses of the decorations. These latter produce a *tout ensemble* of very pleasing effect. They include a very tasteful reredos of carved wood, with incised cross at centre, and surmounted by cross of the same material. On the wall above the east window a crown of glory with the text, "We praise Thee, O God." At the opposite end of the church an arch text, "How amiable are Thy dwellings." Along the south windows of the nave is inscribed the running text, "The Word was made flesh, etc.;" while the windows on the north side are surmounted by the prophetic names of Christ, "Wonderful, Counsellor," etc. The spaces of the altar, the fronts of the desks, as well as the panels of the reredos, were supplied with handsome hangings of violet with appropriate emblems, while an unusually complete set of book-markers of the same tint were in their proper places on altar desks. The

painting of the walls is, if anything, too light; but the whole effect of dark red lettering with gold edge on blue ground throughout the church is very pleasing. The bands of stencilling, and other ornamentation is in pink and blue tints. Altogether the rector, Rev. G. I. Taylor, is to be congratulated on the results in every respect; and on the charge of people who are sufficiently intelligent though not rich in worldly goods—and religious to appreciate such "work for the house of their God."

NEWMARKET.—St. Paul's.—This parish still maintains its warm interest in poor Algoma. Recently there has been sent for the relief of the Muskoka sufferers \$28, collected by Mrs. Ramsay, also two cases and parcels of clothing, some of which were provided by the kindness of Miss Sibbald, of Georgina.

HURON.

From Our Own Correspondent

GOBERICH.—The Rev. Geoffry Hill, rector of Seaforth, officiated in St. George's church, on Quinquagesima Sunday. He preached an excellent sermon from text Micah vi. 1, 2.

FLORENCE.—Miss Gunne, organist of St. Matthew's church, has been presented with a purse of \$50 by the congregation as a token of their appreciation of her invaluable services.

BELMONT.—Huron Diocese loses another of her clergymen. The Rev. Mr. Fortin has received and accepted a call (such is the form used) from Portage la Prairie. He is to leave for the great North-west in a few weeks.

KINGSVILLE.—This parish has recently been called to mourn the loss of its oldest member, Mr. Wm. Drake, who settled here some forty years ago. To this venerable Churchman the parish is indebted for the church edifice. It was by his almost unaided efforts that the building was erected. By his death, too, the community is deprived of a valued and highly-esteemed citizen. Steps are now being taken towards the erection of a new parsonage, something which is very much needed. The present united and prosperous condition of the parish, justifies the hope that, in accordance with the prospect so long before us of this desirable improvement, the work will be undertaken at once. When accomplished, Kingsville will present much greater inducements to a clergyman, than it can with what it now possesses in this way. One of the indications of growth and increase, which this parish presents, is the enlarged attendance at the services, the congregations almost, and sometimes altogether, filling the church. This, however, cannot be said of the other parish belonging to this mission.

RAPIDLY are they who amid privations and discouragements laboured for the foundation of the Church in the Canadian wilderness, passing away from our midst. Laymen not less than clergymen toiled cheerfully in faith in the noble cause. Of those who aided the missionary labours in this great colony, one has now been called from the Church Militant, to his home. Died on February the 4th at Gosfield, county Essex, Mr. Wm. Drake in his 75th year. He was a Canadian by birth, the fourth son of Capt. Wm. Drake. The family removed from the Niagara district to Dover, county of Norfolk, which was burned by the Americans in the war with England in 1812-14. On the breaking out of the rebellion in 1837, he was one of the first to volunteer under the late Col. Askin. He and his three brothers saw some active service, and at Oaklands captured a number of rebels who were in arms against their country. He assisted also in the capture of the piratical vessel, Ann, in the Detroit river in 1838, when Anderson, the leader of the rebels in South Yarmouth, was killed. He was a devoted member of the Church, and was mainly instrumental in the erection of the church of St. John the Evangelist in Kingsville, the greater part of the expenses of which he himself contributed; and for its completion he with his own hands performed the greater part of the labour. The shingles for the roofing were hauled from St. Thomas. The funeral took place on Monday, and was largely attended. The Rev. Mr. Brunell officiated, committing his body to the ground in full assurance of a happy life in eternity.

In Mr. Drake were happily united unwavering loyalty to his sovereign with fealty to the King of kings.

COLCHESTER.—This parish is situated in a wealthy district, but does not display the zeal and enterprise which might be expected. With the advantage of a

fine church edifice, out of debt, it is yet seldom filled. This is owing in part to the scattered condition of the people who compose the congregation, and the distance which many live from the church. Yet there are manifest tokens of renewed life even here. A movement is now on foot for the enclosure of the churchyard, and the erection of sheds for the protection of the horses and vehicles belonging to the Church-goers. It is gratifying to the incumbent to witness these signs of life and vigour, and to know that any seeming lack of interest in the services is entirely owing to the state of the weather, and the almost impassible condition of the roads, circumstances which of course can happen only during this season of the year. The visit of Rev. W. F. Campbell, the missionary agent of the diocese, was well received, and a very good attendance may be reported in each parish, and the pecuniary results beyond that of the previous year.

ALGOMA.

From Our own Correspondent.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, a surplice for the Church of the Redeemer, from Churchwomen's Mission Aid, Toronto.

THE REV. S. A. WILSON, commissary of the diocese of Algoma, and Principal of the Indian Homes, having been kindly invited by the Bishops of Huron, Niagara, and Toronto, visit their dioceses on behalf of Algoma during the month of March, will (D.V.) be prepared to attend any meeting or Sunday-school gathering, which the clergy may arrange at the following places:—London, and vicinity, March 11th, 12th, 13th, 14th; Hamilton, March 15th, 16th, 17th; Toronto, March 23rd to April 7th, Mr. Wilson expects to be in the Muskoka District, Sunday, April 9th, Kingston. Then on to Montreal, and perhaps Ottawa. Other places on the G. T. R. may be visited on the way from Montreal, Mr. Wilson intending to get back in time for the first boat up from Collingwood the first week in May.

There is no sickness now in the Shingwank Home, the danger that seemed to be threatened having been mercifully averted.

BRUCE MINES.—A very successful concert was held in this village on Wednesday, February 8th, under the chairmanship of the Rev. P. T. Rowe, B.A., incumbent of the mission. The programme included vocal and instrumental music, recitations, readings, tableau, charade, and a farce. Great assistance was rendered by a number of Church members from St. Joseph's Island, the Rev. H. Beer's mission, some travelling over twenty miles to take part. The Reeve of Sault St. Marie, who is also churchwarden of St. Luke's church, with a number of other gentlemen, interested in the welfare of our Church, from the same place, were present, necessitating a drive of over 100 miles the round trip! An exceedingly pleasant evening was spent, and at the close about \$70 was realized, which amount was equally divided between the Rev. P. T. Rowe, towards liquidating a small debt on the Otter Tail church, and the Rev. H. Beer, towards Hilton church, in his mission, on which there was also a small debt outstanding. Now, thanks to a strong, united effort, both are entirely free from that very disagreeable burden.

GARDEN RIVER.—The Christmas decorations, an account of which appeared in former number of the DOMINION CHURCHMAN, were taken down on Shrove Tuesday, so that now everything looks gloomy and desolate, a fitting aspect for the Lenten season. However much dissenters, and, alas! Churchmen, may laugh at the idea of observing this holy season, no one could possibly doubt the earnestness and reality of our Indians, when many of them gave up a whole day's work in order to be present at the services on Ash Wednesday, which to the Indians was a great sacrifice, although to many it may not appear so. But when work is scarce, sickness prevalent, and clothing and provisions dear, then even one day's work means something. On that day morning prayer was held at ten a.m., including the Communion Service and a celebration of the Holy Eucharist, at which latter over one-half of the congregation remained, nearly thirty in number, thus preparing themselves for the sterner conflict. Divine service was again held at seven p.m., at which an earnest sermon was delivered by the incumbent on 1 Kings vi. 7, in the course of which he laid down some very plain rules for the closer observance of this holy season. It will thus be seen that the Indians are not kept in ignorance of the doctrines of the holy Church, but on the contrary, owing to a careful training on the part of their missionaries, in many instances set an ex-

ample to their white brethren. To quote another instance, a young brave, who had formerly been a communicant, but who for nearly nine years had ceased to be so, leading in the meantime rather a wild life, of his own free will repaired to his clergyman, acknowledged his faults, asked for spiritual advice, and craved permission to be admitted once more to full communion in the Church. He was amongst those who partook of the Holy Communion.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

No. 16.

THE Collect for the 3rd Sunday in Lent is almost word for word a translation of the old Collect of 1200 years ago, and on account of the brevity of its wording, we are compelled to trace its full intent in the Scripture readings accompanying it. It is often difficult, especially in the shorter Collects, to observe any difference between two or more Collects occurring at different periods of the Christian year, the general drift of idea, and to a great extent, the very words being the same. How many of the Collects, for instance, refer to our "adversities," "Divine help," "defence," "the prayers of His people," &c. When, however, we come to read the accompanying Epistle and Gospel in each case, we find a real tangible difference of design; and with the help of the readings we may trace, however faintly, the same design in the Collect. Each Collect, however similar to others that we remember, must be said with its own specific "intention," just as the Lord's Prayer may be said very frequently even at short intervals, each time with a different leading thought. In this light then, we may note how the Collect speaks of "hearty desires," how it connects these desires with the idea of "humility" in us, and how a general notion of "defence" against active personal "enemies" pervades the prayer. Now the Gospel, from St. Luke, gives us the narrative of incidents accompanying the casting out a devil of dumbness; the idea mooted that He cast out these devils by the help of the very prince of evil; our Saviour's exposure of this folly and fallacy of such an attempted explanation; the emphasis He lays upon the necessity of contending with Satan by force of a greater strength than Satan's own; the impressive warning against the possibility of Satan's assumption of increased power over those who have been rescued from him once; the need of having the house of our soul not only emptied of evil, but fully occupied with good; finally, the supreme blessedness of "keeping" the Word of God, which He has permitted us to hear. We are to consider ourselves in the character of God's servants, who have made our vows ("hearty desires") to serve Him, who are subject to attacks from the promoters of evil, and who need "the right hand of His Majesty" to guard us against all such attacks of the enemy of souls, who is always seeking to regain possession of his lost ground in us. We need that Almighty Hand to contend against such superhuman strength as Satan's.

So the Epistle, upon perusal, is found to portray one method for being secure of this Divine help, by keeping the Word. We are taught by St. Paul, that we must "walk in love," must not even "name" those filthy practices which are not becoming, must substitute "giving of thanks" for inconvenient (that is, improper) talking and jesting. "Walk as children of the light" is the precept of the Epistle; do not speak about, much less partake of, or have fellowship in, the works of darkness—rather take the active course of aggression, reprove them. Thus we ensure the defence of God's right hand in furtherance of our "hearty desires."

On the 12th of March, this week, falls the commemoration of one whose name ought to be dear to every one, the great and good Gregory, the last of the better era of the Roman Church. His protest against the idea of modern Roman Papacy is invaluable—their highest authority thus stigmatizing it as anti-Christian. In the Church of England we owe his memory honour for his efforts to evangelize the heathen Saxons, who had invaded and settled in the south of England, in which his missionaries were partly successful. In our Prayer Book we have the record of his pious labours, in the Collects for the different Sundays and holy days of the Christian year, which were carefully compiled in his sacramentary. With his name also is connected that impressive method of chanting the Psalms to grand but simple melodies called "Gregorians." Few lives have been so noble and yet so simple and humble in their usefulness to God and His Church. He lived in the lat-

ter part of the 6th century.

On the 18th our calendar mentions Edward, King of the West Saxon. His date is 980 A.D. The story of his early death by the cruel treachery of his step-mother, Elfrida, is well known in English history. He appears to have been of a rare saintliness of disposition and much beloved by his subjects.

THE CATECHISM.

- Q. What is the Tenth Commandment?
A. To lust after; to desire beyond due bounds—sinfully. (St. Matthew v. 28, "to lust after," and Romans vii. 7, "lust," have in the Greek the word for "covet" in the Septuagint or old Greek translation of this commandment).
- Q. What distinguishes this commandment from all the rest?
A. It is always broken in the heart, and it leads to the breach of the other commandments, particularly the six, the seventh, and eight.
- Q. How then is this commandment to be obeyed?
A. Only by earnest prayer to God to cleanse our hearts, and by our watching over them and keeping them with all diligence.
- Q. What is specially forbidden?
A. The unlawful desire of what belongs to another.
- Q. Why unlawful?
A. Because we may lawfully desire the goods of others, if we only think of obtaining them fairly, as by just price, in labour and money.
- Q. What says St. James of evil covetousness?
A. That it is the mother of sin, "When lust hath conceived, it bringeth forth sin." St. James i. 15.
- Q. Give examples of this from Scripture?
A. Eve, Gen. iii. 6; David was so led to murder and adultery; Ahab was so led to false accusation, robbery, and murder; Judas to betraying his Master; Balaam, Achan, Gehazi, are also examples of the same. 2 St. Peter ii. 14, 15; Josh. vi. 1; 2 Kings v. 20-27.
- Q. Does not the Gospel enlarge the scope of this commandment?
A. Yes; it not only forbids unjust desires of another's, but discountenances all eager grasping at our own rights, or too tenacious retention of them. 1 Cor. vii. 29-31; and especially our Lord's words, St. Luke xii. 15-21.
- Q. What is Christ's sentence upon those who so keep their own as to spare nothing for His poor?
A. St. Matthew xxv. 41.
- Q. Why is this sin so severely punished?
A. Because it is so especially opposed to the mind of Christ. Phil. ii. 6; 2 Cor. viii. 9.
- Q. Is covetousness, as meaning selfishness and hard-heartedness, a deadly sin?
A. Yes; "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v. 5; also 1 Cor. v. 11; vi. 10; Col. iii. 5.
- Q. Is it enough to root out all desires?
A. No; we must have put into our hearts good desires; especially must we "covet earnestly the best gifts" of the Spirit, Faith, Hope, and Charity.
- Q. What are the great preservatives against covetousness?
A. Contentment and Godliness. Phil. iv. 11; 1 Tim. vi. 6, 8; Heb. xiii. 5.

THE FIRST MIRACLE.

"On the third day." St. John writing with a full knowledge and clear recollection of all that occurred during these memorable days, writing too for those who by converse and oral teaching had been made familiar with all the incidents of their Lord's life, gives his indications of time, as though all who might read his narrative would be equally familiar with them.

The third day of which he speaks, seems to mean the third after His departure for Galilee, from the wilderness where He had been tempted, or from the fords of Jordan where He had been baptized. Traveling expeditiously, as He would be likely to do after an absence of nearly two months, He would reach Nazareth on the third afternoon; and finding that His Mother and His brethren had gone, He could in an hour and a half longer reach Cana in time for the ceremonies of an oriental wedding. "It is well known that those ceremonies began at twilight. It was the custom in Palestine no less than in Greece,

To bear away
The bride from home, at blushing shut of day.
Or even later, far into the night, covered from head to foot in her loose flowing veil, garlanded with flowers, and dressed in her fairest robes, she was heralded by torchlight, with songs and dances, and the music of the drum and flute, to the bridegroom's home. She was attended by her maiden friends, and the bridegroom came to meet her with his youthful companions.

It would seem probable, from the fact that the Blessed Virgin takes a leading position in the house, and

commands the one or other of the holy family. Alphaeus. W days, as was only for one poorer class the entertain but those w duty of lav exercise it to which this is casion; or t would have have felt it t

Under the son why the have no win from His ow cumstances before long she knew fr Him that H latives from show her, forth He wa the Son of C sion He tan thoughts, n not mother at an end; most respect look and ac would still the slight have involv no trace o vants. "W stone water door with guests, we commande te draw ot nothing of ved that in groom had quets.

It was I we should and divine is beyond not perfor self-glorifi marriage innocent sanctify a times of s present e dency to to God. would not bread, gl transform sorrow of into wine tribution, blood. 7 jars of a The m Christ's v now, tur paradise the wate will drin marriage

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commands the servants in a tone of authority, that one or other of the wedded pair was a member of the holy family, possibly one of her nephews, the sons of Alphaeus. Whether the ceremonies lasted for seven days, as was usual for those who could afford it, or only for one or two, as was the case among the poorer classes, we cannot tell; but at some period of the entertainment the wine suddenly ran out. None but those who know how sacred in the East is the duty of lavish hospitality, or how the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion; or the misery and mortification which it would have caused the wedded pair. They would have felt it to be a bitter and indelible disgrace.

Under these circumstances there was a special reason why the Mother of Jesus should say to Him "they have no wine." She had evidently gathered, either from His own express declaration, or from such circumstances as the Baptist testimony, that He would before long manifest to the world the glory which she knew from the first to be His. She intimates to Him that He had better do it now, and save their relatives from disgrace. But it was necessary to show her, now at once, and forever, that henceforth He was not Jesus the Son of Mary, but Christ the Son of God. And so with gentle, respectful repression He taught her that His thoughts were not her thoughts, neither His ways her ways. He calls her not mother for the rights of that relationship were at an end; but woman, the term of tenderest and most respectful regard. Nor can we doubt that the look and accent with which these words were spoken would still further take away any painfulness which the slight check they conveyed, might otherwise have involved. And so with undiminished faith, and no trace of painful feeling, Mary said to the servants, "Whatsoever He saith to you, do it." The stone water-jars which in the East are set at the door with water for washing the feet and hands of guests, were at this stage of the feast empty. He commanded them to be filled to the brim, and then to draw out. The governor of the feast, who knew nothing of what had taken place, mirthfully observed that in offering the good wine last, the bridegroom had departed from the common custom of banquets.

It was His first miracle: yet how unlike all that we should have expected. How simple, unobtrusive, and divinely calm is He. The method of the miracle is beyond our powers of conception. And yet it was not performed with any pomp of circumstance, or self-glorification. Christ, by his presence at the marriage feast, gave his sanction to the genial and innocent enjoyments of human life. He came to sanctify all our life—its times of joy, as well as its times of sorrow, to lift them above the spirit of this present evil world to which they have perpetual tendency to subject themselves, and to consecrate them to God. And so He who, to appease His own hunger, would not turn the stones of the wilderness into bread, gladly exercises for the sake of others His transforming power, and relieves the perplexity and sorrow of a humble wedding feast, by turning water into wine. The first miracle of Moses was one of retribution, turning the river of a guilty nation into blood. The first miracle of Jesus is to fill the water-jars of an innocent family with wine.

The miracle was also a symbol and prophecy of all Christ's work upon earth, of what He is doing even now, turning sinners into saints, earth into the new paradise of God, and men into the likeness of angels, the water of earth into the wine of heaven, which He will drink new with us in the kingdom of God, at the marriage supper of the Lamb.

Correspondence.

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

THE HON. S. BLAKE ON SACERDOTALISM

To the Editor of the Evangelical Churchman:

SIR,—I heartily endorse and re echo Mr. Blake's wish that you will allow a full, free, and fair discussion of this question now that it has been brought forward. I will do my best to be brief and clear in what I write. The case then, as I gather from all that Mr. Blake and you, Mr. Editor, have written and said stands thus. 1st. That the only true, loyal members of the Reformed Church of England are those who call themselves Evangelicals. 2nd. That those who are called High Churchmen, or Sacerdotalists, as the fashion now is, are "false" to Reformation principles. 3rd. That Messrs. Langtry and Ford have pronounced themselves Sacerdotalists, and that, therefore, no Evangelical, i.e., as I understand you to maintain, no true and loyal member of the Reformed

Church of England can support or countenance or have anything to do with an institution in which these Sacerdotalists are allowed to open their mouths. I asked Mr. Blake in your columns to tell me, why not? Is it because we teach doctrines which the Church of England does not teach, or that we encourage practices which the Church of England disallows? What is the meaning of this dreadful word Sacerdotalist? What heresy or sin does it describe? And when and where did I avow myself guilty of it?

Mr. Blake answers, 1st. "The sacerdotal view of the ministry regards it as an order of sacrificing and mediating priests (*hieries*)." But, Mr. Editor, you have more than once pointed out that this word *hieries* is, in the New Testament, applied to all the laity; and that, therefore, Mr. Blake is himself a *hieries*, a sacrificing and mediating priest, according to his own translation. And it surely cannot be a disqualifying offence, even in the eyes of Evangelical Churchmen, to believe concerning the ministry what Mr. Blake's translation obliges me to believe concerning himself. I beg, however, to call the hon. gentleman's attention to the fact that neither I, nor any of the accused with whom I am acquainted, has ever described himself as a "sacrificing and mediating priest." It is the slanderous appellation of enemies. I do not believe, and I do not know any High Churchman who does believe in the priesthood, in any sense, which does not believe in, and hold up the sacrifice of Christ upon the cross as the one only meritorious cause of human redemption, or that interferes with His office as the one Mediator between God and man, in any other way than Mr. Blake's prayers for his wife and child interfere with that office.

Mr. Blake answers second, It means as Haddon on "Apostolic Succession" states, without bishops no presbyters; without bishops and presbyters no legitimate certainty of sacraments; without sacraments no certain union with the mystical Body of Christ, viz: with His Church, without this no certain union with Christ; and without that union no salvation." "This book," Mr. Blake says, "is pervaded with Romish teaching, and, I understand, is used as a text book in Trinity College."

Now I beg to tell Mr. Blake that his understanding is, for once at least, a very insecure foundation on which to base an assertion. The book is not used as a text book in Trinity College, and never has been so used. It is prescribed as a text book for the Ordination Examination by the Bishop of Toronto, whom Mr. Blake has publicly endorsed and proclaimed as a thoroughly Protestant and Evangelical Bishop. The pupils of the Protestant Episcopal Divinity School are therefore instructed in this book which Mr. Blake, the head centre of the School, declares to be pervaded with Romish teaching.

I suppose then, Mr. Editor, I may safely assume that this sacerdotalism of which Mr. Blake accuses me, is not such a disqualifying thing after all, as he wishes people to believe, as it is endorsed by you, and by my much-esteemed Bishop. Mr. Blake says this same sacerdotalism is taught in Blunt's Key to the Prayer Book, which was introduced into the Church School by Mr. Langtry. Perhaps it is. I do not know, as I am sorry to say, I have never yet read Blunt's little book through, and have not looked at it for several years.

But I beg to tell Mr. Blake that the rest of his statement, "and was ordered out of it by the late Bishop on a remonstrance made to him by a layman of this diocese," is simply absolutely, and in every sense untrue. Neither Bishop Bethune, nor any other Bishop, ever ordered Blunt's Key to the Prayer Book out of the Bishop Strachan School, ever remonstrated against its use, or even once spoke to me about it. I withdrew the book myself as soon as my attention was called to certain statements in it. And what is worse, Mr. Blake knows this, for the statement has twice been made in open Synod in the presence of Mr. Blake and of the late Bishop. On two occasions it has been made in the newspapers, on one of which Mr. Blake, as I accidentally discovered, was himself my anonymous opponent.

Mr. Blake evades my second question altogether. Wherein does a person, guilty of being what he calls a Sacerdotalist, differ in doctrine or practice from the doctrinal statements and prescribed usages of the Church of England? He talks about comprehension, and implies that while they probably don't differ at all, yet that won't satisfy Evangelical Churchmen. From which I think the inference is fair that Mr. Blake is not after all anxious to uphold the principles of the Reformed Church of England, but to substitute for them that emasculated Plymouthism with regard to Church, and ministry, and sacraments, which under the sacred name of evangelicalism he, and in my judgment, you, Mr. Editor, have been labouring so assiduously during the past few years to propagate. That he does not denounce me as unfit to be trusted as a teacher, because I do not teach the doctrines and principles of the Church of England: but because I do.

And that the whole slanderous imputation which he intends to convey to the minds of uninstructed people by using the appalling word Sacerdotalist, has no other object than to trade upon the prejudices of the ignorant, that he may build up the Protestant Episcopal Divinity School, and thereby establish his own rule over this diocese. I can only add that if Mr. Blake's quotation from my speech in Synod, pointing out that you, Mr. Editor, and the Church Association in their occasional papers, flatly contradicted the statements of the Church of England, be satisfactory proof to Mr. Blake's mind that I have proclaimed myself a Sacerdotalist in his sense of the word, then I am sure every fair minded man will feel devoutly thankful that the risk of having to stand before the judgment-seat of such a man has been taken away.

Yours, etc.,

Feb. 27th, 1882.

JOHN LANGTRY.

UTILITY OF LENT.

Does the observance of Lent do any good? This is a pertinent question, and deserves a very thoughtful consideration. We make some suggestions by way of answering it.

If any of us make a mere form of the observance of Lent—if, beginning with Ash Wednesday, and closing with Easter Even, we abstain from the theatre, balls, parties, worldly amusements, and devote ourselves to church-going, to fasting, and the like, and stop there, the danger is that it will be after all a mere form, and will do us harm rather than good. That men make this mistake there can be no doubt; and if they suppose the world is blind to this inconsistency, they make another mistake. People generally, and especially children, are quick to see what is real, and what is put on. They understand perfectly the difference between sanctimoniousness and a true Christian life and spirit. To observe Lent, therefore, as a mere form, is to do ourselves an irreparable injury, and bring discredit upon our Church and the cause of religion. We have a kind of horror of any conspicuous, cut-and-dried ways and fashions during the Lenten season. Better that we be as quiet and unobtrusive as possible.

But while this season may be, and often is, misunderstood and sadly perverted, we can have no doubt that it is a wise appointment, and can be made of incalculable service to Christians. Let us look at a few of its benefits.

1. It makes a break in our every-day life, which is much needed. The recurrence of Sunday is a great help; but we need something more. After the excitements of the autumn and winter, we need a period of change and rest—a kind of prolonged Sabbath. Every year in our cities and towns, and indeed, throughout the whole country, life becomes more and more intense. By reason of the rapid transit from one point to another in these later days, this intensity is spread over all the land and among all the people. Therefore a Lenten season is needed everywhere.

2. While the Church acts as a whole in the matter, and gives its sanction to the observance of the season, it still has in view the spiritual good of its individual members. This is the prominent idea. It is, therefore, for each individual member to consider how the observance may be made to promote his or her highest good.

3. If we turn our thoughts to the study of our own lives—taking up the feelings, the thoughts, the motives, the passions, the ambitions, in fine everything which makes up what may be termed our inner life—and then look at our words, our actions, our example, and our position and influence, we shall probably discover a good deal which could be made better by a little attention. The business man will be made to ask himself whether all his modes and ways are exactly right and upright—whether, by precept and example, he is training up his sons and clerks to be true, right-minded, honourable men. The woman of influence and wealth will also be driven to consider her habits, her principles, her ways, and her fashions. Is she setting in her family, and out of it, the example and pattern which her daughters and others should imitate? How about the simplicity and godly conversation of her daily life? Is Christ in it all, and does His spirit run through it all?

Indeed, all classes, from the highest to the lowest—men, women, and children—when they look narrowly into their lives will discover a great deal which needs correction, a great deal which is not only un-Christlike, but directly opposed to Christ and all His teachings. Now, to all such, the Lenten season comes as a benediction. Through weeks it is reminding them and all others that the service of God is not a lip service, a mere form of words or outward acts, but a real thing of the heart; and that to be of any use here or hereafter, it must lift up a whole life to a likeness in spirit, word, and deed, to the life of the Son of God. With such an end in view, our Lenten season may be an unspeakable blessing. Without such an end it may be a curse to us.

Children's Department.

I COULD NOT DO WITHOUT THEE.

I COULD not do without Thee,
O Jesus, Saviour dear!
E'en when my eyes are holden,
I know that Thou art near.
How dreary and how lonely
This changeful life would be,
Without the sweet communion,
The secret rest with Thee.

I could not do without Thee!
No other friend can read
The spirit's strange deep longings,
Interpreting is need.
No human heart could enter
Each dim recess of mine,
And soothe, and hush, and calm it,
O blessed Lord, but Thine!

I could not do without Thee!
For years are fleeting fast,
And soon, in solemn loneliness,
The river must be passed.
But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me,
And whisper "It is I."

HE STRONG MAN OVERCOME BY THE STRONGER.

IN those parts of the world which were in old times the scene of constant warfare, such as the banks of the river Rhine, or the border-land between England and Scotland, we see thickly strewn over the country ruins of old castles and towers strong places once, though now crumbling into dust. Within those massive walls chieftains of old would collect their retainers, and with plenty of arms and plenty of provisions would defy their enemies to do their worst. And so long as they had only their equals to cope with, they would be secure, but let a stronger one come against them, and how vain would all their preparations be! He would burst open the fortress, overcome its lord, take from him the armour in which he had trusted, and divide his spoils.

Man's heart is the devil's favourite stronghold. There he loves to entrench himself and be in peace, a dreadful peace wherein is no true rest. But the Captain of our salvation is stronger than that evil one; and when He sounds His war-cry before the rebel fortress, and claims it for His own, resistance is vain. Leading captivity captive, He enters in and takes possession as the rightful owner. All He finds there is now His. Every affection and desire, which before ministered to evil, is now sanctified to the service of Christ. The Lord has claimed it for His own, and set His mark upon it.

Such was the conflict and such the victory when the pagan Cyprian was converted to the Christian faith. It took place in this manner;—

Cyprian was the son of an eminent senator of Carthage, and being a man of great talents and well educated, they chose him professor of rhetoric or public speaking in his native city. There he spent his youth and middle age in great pomp and plenty, honoured and esteemed, clothed in rich attire, and surrounded by a throng of followers and friends. But he was sunk all the time in idolatry and vice. At last he became acquainted with a good old clergyman named Cecilius, and used to converse with him about the Christian religion. Its holy truths and precepts won his

admiration, but he dreaded its strictness. "I lay," he says, "in darkness, and floated on the boisterous sea of this world, a stranger to the light, and uncertain where to fix my feet. I then thought what I was told of a second birth, and the method of salvation by it, very hard and impracticable. I could not conceive how a man could receive the principles of a new life by the washing of regeneration, ceases to be what he was before, and though still retaining the same bodily constitution, put off the old man and be renewed in the spirit of his mind. How could I leave off on a sudden customs in which I was grown old?" "But," he goes on, "as soon as the life-giving waters of Baptism had washed out the spots of my soul, my heart had received the light of heavenly truth, and the Spirit of God descended upon me; presently my difficulties cleared up, my doubts were resolved. Things appeared easy to me which before were difficult and discouraging. I found I was able to do and suffer what heretofore had seemed impossible."

The old clergyman, Cecilius, was the instrument, under God, of his conversion, and great were the new convert's love and reverence for his father in Christ. It was remarked that Cyprian studied the Scriptures with unusual diligence. He retired from public life that he might have more time for reading and prayer. He sold his estates, and gave all but a very small portion to the poor, and was in all points so earnest a Christian, that the bishops dispensed with St. Paul's rule in his favour, and raised him to the priesthood soon after his conversion. Scarcely a year later the Archbishop of Carthage dying, Cyprian was, much against his own wishes, appointed his successor.

For one year he ruled his flock in peace, then a persecution broke out under the Emperor Decius. An edict against the Christians was sent to Carthage, and the idolaters of that city rose up tumultuously and ran to the market-place, crying out, "Cyprian to the lions! Cyprian to the wild beasts!" After praying to God for light and guidance, Cyprian satisfied himself that he ought to follow our Lord's injunction in St. Matt. v. 23. So he made arrangements for the care of his people, and then quietly left the city for a hiding-place in the country, from whence he wrote many letters of advice and instruction to the clergymen who remained in Carthage. Within two years the persecution abated, and he returned to them.

Another trial was at hand. A dreadful pestilence ravaged the Roman Empire, and was most virulent in Africa. The business of life was suspended; whole families were swept away, and numbers died every day. The heathen, as one might have expected from heathen, only thought of taking care of themselves, and getting out of the infection. They would desert their nearest friends, and turn dying patients out of doors, as if they could shut out death with them. They paid no attention to the wretched beings who, more dead than alive, would wander about the streets and beg for help; and some, taking advantage of the general confusion, would plunder and steal where they could.

In this desolation the Archbishop assembled the Christians, and set before them the duty of mercy, not only to their brethren, but to their persecutors and enemies. They put themselves at his disposal, and he arranged what each should do. The rich were to give large sums of money, the poor their time and labour, and all worked zealously under their Archbishop as long as the plague lasted. Care for the distressed was one of his favourite virtues. He used often to say, "Do not let that sleep in your money-box which would be useful to the poor."

Before this pestilence had passed away another persecution broke out,

and the Christians of Carthage suffered cruelly. But their faith and patience did not fail them, and they were supported by their Bishop, who constantly said to them, "All present evils are to be endured for the hope of good things to come." At last he was apprehended and brought before the Proconsul of Africa. "What is your name and quality?" asked the magistrate. "I am a Christian and a bishop," answered Cyprian; "and I know no other gods beside the one true God who made heaven and earth, and the sea and all that is therein. This God we Christians serve, His mercies we implore both day and night for ourselves, for all men, and for the safety of the Emperor." The proconsul then sentenced him to banishment, and he said, "I will go;" but when he was asked where the Christian priests resided, he refused to inform against them.

Cyprian spent one year in banishment arranging the affairs of his diocese, and letters and books for the good of his people. He was then recalled to Carthage, and officers were shortly sent to arrest him. He was too well prepared to be taken by surprise, and gladly and cheerfully did he go forward to the summons. While they were carrying him through the streets the very heathen came flocking round, testifying their compassion and sorrow, for they had not forgotten his goodness to them at the time of the great pestilence.

The guards treated their prisoner with courtesy, and allowed his friends to sup with him. The next morning he was brought before the Proconsul, and after a short trial was commanded to conform to the Roman religion. He refused to do this, and sentence was given in these words: "I will that Cyprian be beheaded." "Blessed be God for it," exclaimed Cyprian; but the Christians around cried out, "let us be beheaded with him."

The soldiers led their prisoner out into the country, to a large plain surrounded by trees. He prayed earnestly to God, bound a handkerchief before his eyes, and was beheaded September 14, A.D. 258.

LENT

To some persons, inexperienced, worldly, or thoughtless, Lent seems a very disagreeable and uncomfortable season. Checking dissipation, solemnly warning men of the dreadful consequences of sin, urging the duties of penitence, of meditation, and of earnest

using the means of grace and life eternal, Lent appears to them fit only for the old, or melancholy, or sorrow-stricken, or sick or dying.

But to the faithful, how restful, how reverend and sweet the Lenten season really is! Lent bids the world stand aside for a while, and asserts the right of the soul. Lent pleads for rest from too much pleasure and from too much toil. Lent calls to wholesome intercourse with ourselves and sweetest communings with our God. Lent summons us to the seclusion of our closets, that we may study the word of God anew, awaken in ourselves some sensibility to His goodness, and on our knees seek the peace that passeth understanding. Lent offers us the discipline of fasting and self-denial to brace ourselves against the temptations of the devil, the world and the flesh.

The Church has no motive to press upon our observance this most helpful fast other than as the Bride of Christ to prepare us, who are His children, for His coming. Not to tease and vex us, not to show to the world her mastery over us, not to shadow and darken our lives does she enjoin the frequent prayers, communions, alms-deeds, good resolutions or tears of Lent, but to sweeten and sanctify our lives, to enlarge our minds and strengthen our souls, to make us strong to live and strong to die, to drive away all the gloominess of the grave and to make us sure of the beauty and glory of Paradise and of the Heaven beyond.

Well-kept Lents mean holy lives. And holy lives mean happy lives, and Paradise, and the wondrous vision of Him that sitteth on the throne of the universe.

The Lord has appointed one Service for constant use, the Holy Communion. Do not neglect to join in this Service. Receive the Blessed Sacrament regularly and devoutly. Your minister will help you, if you ask him.

SHREWDNESS AND ABILITY.—Hop Bitters so freely advertised in all the papers, secular and religious, are having a large sale, and are supplanting all other medicines. There is no denying the virtues of the Hop plant, and the proprietors of these Bitters have shown great shrewdness and ability in compounding a Bitters, whose virtues are so palpable to every one's observation.—*Examiner and Chronicle.*

PSALM CXXX. De Profundis.



1. Out of the deep have I called unto Thee, O Lord: Lord, hear my voice.
2. O let Thine ears consider well: the voice of my complaint.
3. If Thou Lord, wilt be extreme to mark what is done a - miss: O Lord, who may a - bide it?
4. For there is mercy with Thee: therefore shalt Thou be feared.
5. I look for the Lord; my soul doth wait for Him: in His word is my trust.
6. My soul fleeth unto the Lord: before the morning watch, I say before the morning watch.
7. O Israel trust in the Lord, for with the Lord there is mercy: and with Him is plenteous re - demption.
8. And He shall redeem Isra - el: from all his sins.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end.
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Going to Church is a needful duty. You are in the Church, the Body of Christ. If you, as a member of that Body, would continue to live and be healthy, you must move and act in that Body, and must come to be fed at the table of the Lord.

SUNDAY SCHOOLS are very beneficial. Do not let your children wander to any school they fancy. It is your duty to take them to the Church school, and to see that they receive all the benefit of it by going regularly.

INFANTS should be baptized at church soon after their birth. Delay not to give to God what He has given to you, and believe that He blesses that little one who is now His child as well as yours.

PRAYER morning and evening, and at other times when you can pray, is needful for your daily preservation. Shorten, if need be, but never omit it. Your Prayer Book guides your devotions. Read it all. It is chiefly taken from the Bible, and it teaches you the doctrines of the Bible.

WEATHER WISDOM.—Under the title of "Old Probabilities" one of the most useful and valuable officers of the United States Government is most widely known. But quite as well known is Prof. J. H. Tice, the meteorologist of the Mississippi Valley, whose contributions to his favourite study have given him an almost national reputation. On a recent lecture through the North-west, the Professor had a narrow escape from the serious consequences of a sudden and very serious illness, the particulars of which he thus refers to: "The day after concluding my course of lectures at Burlington, Iowa, on the 21st of December last, I was seized with a sudden attack of neuralgia in the chest, giving me excruciating pain and almost preventing breathing. My pulse, usually 80, fell to 35; intense nausea of the stomach succeeded, and a cold, clammy sweat covered my entire body. The attending physicians could do nothing to relieve me. After suffering for three hours I thought—as I had been using St. Jacobs Oil with good effect for rheumatic pains—I could try it. I saturated a piece of flannel large enough to cover my chest, with the Oil, and applied it. The relief was almost instantaneous. In one hour I was entirely free from pain, and would have taken the train to fill an appointment that night in a neighbouring town had my friends not dissuaded me. As it was, I took the night train for my home in St. Louis, and have not been troubled since."—*St. Louis Post-Dispatch.*

PRODUCE MARKET.

TORONTO, March 7, 1882

Wheat, Fall, bush.....	90 c.	85 c.
Do. Spring.....	1 22 to 1 23	
Barley.....	78	85
Oats.....	43	44
Peas.....	78	82
Rye.....	83	84
Flour, brl.....	5 50	5 60
Beef, hind quarters.....	6 50	8 00
Do. fore quarters.....	5 00	6 00
Mutton.....	8 00	9 00
Lamb.....	8 50	9 25
Hogs, 100 lb.....	8 50	8 75
Potatoes, new bag.....	1 00	1 15
Carrots bag.....	60	70
Beets bag.....	60	70
Turnips.....	40	45
Onions, bag.....	1 15	1 20
Cabbage doz.....	72	1 00
Beans.....	15	2 25
Wool, 1 lb.....	23	24
Hay, 1 ton.....	9 00	13 00

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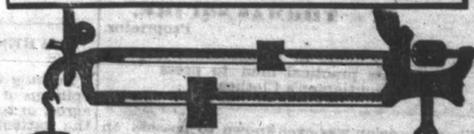
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