

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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No. 6.

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LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 14th—6th SUNDAY AFTER EPIPHANY.
Morning—Prov. ix. Matthew xxv. to 31.
Evening Prov. xi. or xv. Acts xxviii. to 17.

THURSDAY, FEB. 11, 1885.

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

A LESSON MUCH NEEDED.—The Rev. Mr. Haslam has been conducting a series of mission services in Toronto, which have been crowded. Great surprise, we hear, has been felt by many that Mr. Haslam, although so decidedly evangelical, running far indeed towards Plymouthism in certain of his "views," is so earnest a defender of the Apostolicity of the Church of England. He speaks ever of the Church as he is bound to in honour and by his vows, as "the Church" and not as do some, as merely "a denomination," following the Sheratonian phantasy. Our evangelical friends have been taught a needed lesson by Mr. Haslam. Sadly misled by a few ill informed leaders they had been drawn into the delusion that an evangelical Churchman is by necessity one who believes in that wonderful piece of absurdity—the "One Church-as-good-as-another" theory which is taught where it ought to be exposed. Although certain of Mr. Haslam's ways and some of his fancies are contrary to the order and teaching of the Church, we thank him for giving our church people of a certain school a demonstration that "evangelical" is not a synonym for dishonour, as some have been practically teaching by word and deed. Let that folly now be buried out of sight.

GREETINGS FROM NEW ZEALAND.—Post after post brings to us the kindest messages from distant subscribers scattered over the lands wherever the English Church has members. One very pleasant one came to-day from New Zealand, showing how we have secured the hearts of the young, these whoever succeeds in winning, has won also the even warmer sympathy of their parents, besides having laid a foundation for the future support of the coming generation. Our friend writes:

"My little ones are quite delighted when they hear that the Frisco mail has arrived, they ask me at once for 'the golden eggs,' the name they have

given the 'DOMINION CHURCHMAN,' on account of its excellent 'Children's Department.' You have fairly won their young hearts in this far-off land, and that you may continue to do so is my earnest prayer."

Many hearty thanks we send in reply to this delightful greeting. To our young friends across the broad Pacific Ocean, we wait our loving regards, wishing them every happiness in their distant and beautiful home. The late Lord Lyttelton, a name dear to New Zealanders, once said to us, "New Zealand would have been more appropriately named 'New England' or 'New Britain,' so much were its topographical conditions like those of the mother country." We hope our young friends will study the history of the land and the Church of their fathers, and in the home of their birth or adoption have grace and wisdom given to emulate those virtues which make the glory of England and the glory of the Church of England supreme.

THE QUESTION OF AGE.—In his Church Reform letter, the Rev. Lord Osborne, refers in the following words to that very serious subject, the age at which our clergy enter upon their ministry. It seems to us worthy of grave consideration how to give some practical training to candidates, for the diaconate and priesthood before ordination. Mere scholastic work is for this purpose wholly inadequate. As then our clergy unusually pass from college to a sole charge, it is cruel to pass them into such a position without some practical experience of its duties. We could well and for a long time we must sacrifice scholarship to this need of early familiarity with ministerial work. The suggestion that laymen of mature years be ordained is worthy also of adoption. We are bound up too much in the red tape of old country routine. Our bishops might forget a great deal of the customary usages of their order with extreme advantage to the church, if they would fill up the vacuum with earnest thoughts about the special needs of a new country like Canada.

S. G. O., writes: "Let me now call attention to the age at which the ordained of the Established Church are instituted, or capable of being so, to benefices, that age being at soonest the commencement of the twenty-fifth year. I would ask any true friend of that church, lay or clerical, to read calmly the service for the ordination of priests, accepting its language in a natural sense, as really representing the authority given to the young candidate. Can he conceive language capable of conveying a more solemn bestowal of an authority, such as scarcely any human being, except by special help from heaven, could be qualified to exercise? I refrain from quoting it. It is rational to suppose that such a youth, having served one year in the diaconate, could be willingly accepted by any body of parishioners as qualified to exercise over them the awful spiritual authority with which he has thus been invested? He may be a sound theological scholar, really pious, and earnest, but what measure of life's experience can he possess to fit him to meet the demand upon him at the bedside of the sick and dying, to deal with the mental struggles of those who doubt, to struggle with all the difficulty of awakening the sinner to repentance, to be the spiritual adviser in the home, the evangelist in the church? He would be held scarcely of the age to be the tutor in a family, and yet bishops and congregations, are alike helpless in the matter. Far better, in my opinion, would it be if the diaconate stage was extended, that a more matured line of thought might be acquired, with the judgment better calculated to meet those exigencies in the work of a priest that for ever are rising up to try that of men of the longest experience in the ministry. I agree with many of the warmest friends of the Church that we should gain much valuable aid by some process by which men of matured years, pious and earnest, with a strong desire to enter the Church ministry, could be

ordained, and in all respects held qualified, although they may not have had a classical education or any special theological training. At that age the character will have been fully formed, and, whatever may have been the line of life they have followed, if they have a strong desire to enter into the ministry, they would do so in a spirit and with the earnestness and zeal likely to make them more useful, especially as auxiliaries to the clergy of large towns."

EARLY TESTIMONY TO EPISCOPAL OFFICE.—There has been of late the most searching enquiry into the earliest literature of the Church. The result is a decisive one as to the position of the Church in declaring that there have ever been three orders in the ministry, Bishops, Priests, and Deacons. To question the soundness of this view is to indulge in verbal quibbling. The New Testament tells of the fact of episcopal control in the language used to Timothy and Titus, in the co-ordinating, as it were of the Apostolate and Episcopate by St. Paul when he addressed the Church at Phillippi, "Paul and Timotheus, the servants of Jesus Christ." That the title of bishop was given to the lower, or second order, in Apostolic days, is no evidence against certain of the bishops being invested with ruling powers over "elders and deacons," the directions given by St. Paul distinctly assert this superior position. The most convincing testimony is found in the Epistles of Ignatius, written during the first century, before the death of St. John. The following cannot be misunderstood.

"My fellow-servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop, as to the grace of God, and to the presbytery as to the law of Jesus Christ."—Ep. to Magnesians, (c. 2.)

"I exhort you to study all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the council of the apostles, along with your deacons, who are most dear to me, being entrusted with the ministry of Jesus Christ."—Ep. to Magnesians, (c. 6.)

"It is therefore necessary, whatsoever things ye do, to do nothing without the bishop. And be ye subject also to your presbyters as to the Apostles of Jesus Christ, who is our hope. It behoves you also that you please the deacons also, as being ministers of the mysteries of Jesus Christ."—Ep. to Trallians (c. 2.)

"In like manner, let all reverence the deacons, as an appointment of Jesus Christ, and the bishop as the father, and the presbyters as the Sanhedrim of God and College of the Apostles. Without these there is no church."—Ep. to Trallians (c. 8.)

"Fare ye well in the Lord Jesus Christ, while ye continue subject to the bishop, and in like manner to the presbyters and to the deacons." He says again, Ep. to Trallians, (c. 7). "He that is within the altar is pure, but he that is without is not pure; that is, if he that does anything apart from the bishops, presbyters and deacons, such a man is not pure."

"See that you follow the bishop, even as Jesus Christ does the Father, and the presbyter as ye would the apostles; and reverence the deacons as the command of God."—(c. 8). He says again, "Let the laity be subject to the deacons, the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as he is to the Father."—Ep. to Smyrians (c. 9). See also Ep. to Philadelphians, chapters 2, 3, 4, 7, and 10.

—It is a vain thing for you to thrust your finger in the water, and, pulling it out look for a hole; it is equally vain to suppose that, however large a space you occupy, the world will miss you when you die.

—We gain nothing by falsehood but the disadvantage of not being believed when we speak the truth.

AGGRESSION THE TRUE POLICY.

READERS of the *Times* have for many years been furnished with keen enjoyment and instruction in the letters signed S. G. O. Some of these famous epistles have swayed public opinion so much that they have had a sensible, an admitted influence upon legislation. One we remember which appeared many, many, years ago, was, we believe, the first to arouse any serious interest in the condition of the extreme poor in the slums of London. The country was startled; was shocked out of its apathy by the vivid, burning, indignant appeals of this powerful writer, and all that has been done since towards civilizing these outcasts; all that has been written descriptive or hortative in relation to their needs, owes impulse and direction to the pleadings of S. G. O.

The Rev. Lord Sydney Godolphin Osborne, made "the *Thunderer*," as the *Times* used to be called, the vehicle of conveying his teachings and his exhortations and rebukes to that great congregation—the people of England, few of whom as they read his vigorous, picturesque letters knew that they were listening to a clergyman of the English Church. The latest letter of S. G. O., is on Church Reform, it is marked by his characteristic originality, directness, unconventional mode of viewing the subject under discussion. We have made a selection from this striking letter which presents the Mission question with breadth and force.

"No Church can claim apostolic character which is not aggressive. It cannot sit still and urge, 'Here is our ministry, here our temples, here, open to all, are the means of affording to all participation in devotional exercise, here are our ministers ready to teach all alike the Gospel truths which make wise unto salvation, to warn all alike against the sinful life which leads to destruction.' Thousands may hear the toll of the inviting bell, and yet how few will come in! Where does the Church possess existing forces to go forth into the high and by-ways to seek lovingly to persuade them to enter? It can scarcely be expected of the clergy, for with all the services of tables, pulpit preparation, frequency of serving, and the time and attention to keep these up after modern requirements, and beg the means to do so, let alone the claims made on their ministry among the sick, it is out of all reason to expect they can find the time. I am forced to add, occupied as most of the churches now are, if the outside stream of the hitherto absentees did flow churchward, where could they find room, or, if found, would the nature of high-class service be adapted to beget their devotion? What is wanted is an outside guerilla force of earnest, pious men, who would devote themselves to the task of mission work among that class whose habits of life and rearing have been such as to make them, naturally, little disposed to profit by a ministry working in a groove altogether foreign to their position and condition in life. We want places of worship of simple structure, plainly furnished, in which

the officiating teachers and preachers should be earnest, pious laymen capable of leading short services and such congregational singing of hymns as might be well in accord with a congregation of ordinary working men; the preaching to be the bold enunciation of those Gospel truths which are within the comprehension of such men, in language and with the illustration which would attract and leave a mark on their attention. Even if these preachers, being laymen, were themselves of the working class, or raised but little above—if encouraged and sympathized with in their work by the clergy—they would be the means, not only of Christianizing a great many who are now heathens, but by this irregular Church force very many would eventually be led to come into direct Church association. I will now make a confession on my own part which may serve to show the grounds on which I would advocate this method of attack on the vast mass now living without the Church pale. I can well remember the day, when having large congregations in my Church—for the most part of the laboring class—the thorn which festered in my side was the work done at 'meetings' held in a large cottage in my parish by the Primitive Methodists, and the sound of their services in the open air, many of them yet being attendants at my own church from time to time, in fact being some of my best parishioners. I am at last forced to the conclusion that these services met a want the more orderly Church service could not meet. They were the outcome of a religious zeal which would bear no ordinary restriction; it is often called 'rant and cant,' but, be it called by what name it may, it was and is a great power for good in fields which seem to defy any other power; the loud scream of the preacher, his gesticulation, the boldness with which he condemns and invites, would be out of place in our pulpits; the groans of the listeners as particular passages in sermon or prayer seem to strike them might well shock folk of higher culture—we can, however, at least give them credit that they do respond. Give to a hungry laboring man good soup in a plain basin with iron spoon as he sits on a bench, his feet on a brick floor, he will thank you and enjoy it; put him on a carpet surrounded by parlour accessories, the soup in soup-plate of china, with silver spoon, and morocco-covered chair, he would have little appetite for the food, and be only too grateful when he had done with it. In evangelizing we must stoop very low to save those who live low."

The "soup in a plain basin with iron spoon" is in S. G. O.'s old vein. It puts the whole gist of the Mission room question in a phrase. The Church in Canada has confined its services too much to the "parlor accessories" way of presenting the Gospel; there is a loud call to prove our Apostolic character by the true Apostolic sign of aggressiveness and adaptability.

Those laymen who misuse their liberty; those too, their abettors who as College officials, grossly and scandalously abuse their freedom from parish responsibilities, by carry-

ing on a Mission in direct opposition to parish interests, in open antagonism to the clergy and the order of the Church are guilty of a grave sin in bringing all lay-mission work into discredit by their wilfulness. The aggression we need is not against our own orderly forces; civil war tends not to expansion. *Our aggression must be on the enemy's territory.* We must be aggressive in pushing forward the work of the Church on all sides, seeking to pull down every power which stands opposed to the truth which it is the mission of the Church to teach, of which she is set by Christ as His visible witness. Apostolic aggressiveness by the Church demands that her laymen serve in her ranks as the soldier in his; that discipline shall prevail over self-will; that all work shall be under the control and guidance of responsible officers; that well-considered plans shall prevail over mere impulses; that those who carry on the work of aggression shall set an example of obedience and humility and self-abnegation, without which their mission will be like pouring water into a sieve.

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THEIR EXISTING AGREEMENT IN DOCTRINE, POLITY, AND WORSHIP.

SCARCELY any better than new liturgies is the incongruous mixture sometimes made of liturgical with extemporaneous worship. Each is good in its own place, and either in place is better than the other out of place. In social prayer-meetings, especially during times of revival, the prayers, hymns, and exhortations will be free and spontaneous, and anything like a liturgy would be felt as an intolerable bondage; but in large assemblies on public occasions there must be more of method and formality, and it would seem a strange impropriety, when we think of it, to improvise stated, ordinary acts of divine service, to extemporize the administration of solemn rites, to express the moods and wants of but one individual out of a thousand people, and often leave their most essential devotions to his chance impulse. And yet something very much like this will be endured by intelligent congregations who have taken steps to formulize their worship in some respects but not in others; who will come together for impromptu services in a cathedrallike structure adapted to ritual uses; who will insist upon a carefully written sermon, but sit listless through long desultory prayers; who will let their children read the same appointed Scripture lesson with all the Sunday-schools in Christendom, but have their own public reading of God's word arranged, if arranged at all, on some occult principle known to the minister alone; who will grope after him through a service supposed to be introductory to the unknown theme of his sermon; who will only join him intelligently in saying a Psalter which was meant to be sung, or have his unpremeditated effusions mixed with a few liturgical forms, such as the Lord's Prayer, the Apostles' Creed, the Commandments, the Glorias, torn

piecemeal from their only proper liturgical connection; who will keep anniversary days and weeks of prayer by human appointment, but discard the observance of Lent as without divine warrant, or perhaps celebrate Christmas, Good Friday and Easter as mere public or social incidents, without regard to the Christian year in which they find their true significance; in a word, who will seek to blend fragments of the ancient liturgy with an otherwise informal service. The wonder is that the two can live together, and it would seem certain that sooner or later one or the other will have to be abandoned.

This brings us to the other practical question as to the issue of the liturgical movement, and the answer is already at hand,—it must have its logical conclusion in the ENGLISH PRAYER-BOOK AS THE ONLY CHRISTIAN LITURGY WORTHY OF THE NAME. I do not forget the Lutheran, Dutch and German Reformed and early Presbyterian formularies, each admirable in its own day and for its own purpose; and were it at all likely that any of them could now come into general use among our churches, it might be well to pause and estimate their claims. But on their face it will be seen that, being of foreign origin and modern translation, they are wanting in the quaint classical English of the age of Shakespeare, as well as in that solemn Scriptural style which is so desirable in order to separate the phrase of public worship from that of ordinary literature and conversation. Moreover in their structure it will be found that they break more entirely with Christian antiquity than would now be deemed desirable, whilst their own contents, as we shall see, have been largely included in the prayer-book compilation, together with other forms of still greater liturgical value.

Let it be here premised that by the English prayer-book in this essay is meant the liturgy of the Church of England as it has existed substantially for more than three hundred years, long before any of the American churches had come into being, and that liturgy chiefly in distinction from the Articles and the Ordinal, with neither of which is it indissolubly connected, as is shown, not only by their separate origin and use, but also by the existence of other versions representing other views of doctrine and polity, Calvinistic, Arminian, Socinian, Presbyterian, Methodist, and Congregational. For the main purpose of this argument the Protestant Episcopal edition, with which we are happily so familiar, need not be taken specially into account, but our attention simply fixed upon that ancient service, whose structure and contents have remained essentially the same through all the revisions to which it has been subjected, and amid all the varieties in which it is still extant.

The English liturgy, next to the English Bible, is the most wonderful product of the Reformation. The very fortunes of the book are the romance of history. As we trace its development, its rubrics seem dyed in the blood of martyrs: its offices echo with polemic phrases; its canticles mingle with the battle-

cries of armed sects and factions; and its successive revisions mark the career of dynasties, states, and churches. Cavalier, covenanter, and puritan have crossed their swords over it; scholars and soldiers, statesmen and churchmen, kings and commoners, have united in defending it. England, Germany, Geneva, Scotland, America, have by turns been the scene of its conflicts. Far beyond the little island which was its birthplace, its influence has been silently spreading in connection with great political and religious changes, generation after generations, from land to land, even where its name was never heard.

At first sight, indeed, the importance which this book has acquired may seem quite beyond its merits, as the Bible itself might appear to a superficial observer a mere idol of bigotry and prejudice. But the explanation is in both cases somewhat the same. It is to be found in the fact that the prayer-book, like the sacred canon, is no merely individual production, nor even purely human work, but an accumulation of choice writings, partly divine, partly human, expressing the religious mind of the whole ancient and modern world, as enunciated by prophets and apostles, saints and martyrs, and formulated by councils, synods, and conferences, all seeking heavenly light and guidance. Judaism has given to it its lessons and psalter; Christianity has added its epistles and gospels; Catholicism has followed with its canticles, creeds, and collects; and Protestantism has completed it with its exhortations, confessions, and thanksgivings. At the same time each leading phase of the reformation has been impressed upon its composite materials. Lutheranism has molded its ritual; Calvinism has framed its doctrine; Episcopalianism has dominated both ritual and doctrine; whilst Presbyterianism has subjected each to thorough revision. And the whole has been rendered into the pure English and with the sacred fervor peculiar to the earnest age in which it arose; has been wrought into a system adapted to all classes of men through all the vicissitudes of life; and has been tested and hallowed by three centuries of trial in every quarter of the globe.

It would be strange if a work which thus has its roots in the whole Church of the past should not be sending forth its branches into the whole Church of the future; and any one who will take the pains to study its present adaptations, whatever may have been his prejudices, must admit that there is no other extant formulary which is so well fitted to become the rallying-point and standard of modern Christendom. In it are to be found the means, possibly the germs, of a just reorganization of Protestantism as well as an ultimate reconciliation with true Catholicism, such a catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of Christ in all ages and countries. Whilst to the true Protestant it offers evangelical doctrine, worship, and unity on the terms of the Reformation, it still preserves for the true Catholic the choicest formulas of

antiquity, and to all Christians of every name opens a liturgical system at once Scriptural and reasonable, doctrinal and devotional, learned and vernacular, artistic and spiritual. It is not too much to say that *were the problem given, to frame out of the imperfectly organized and sectarian Christianity of our times a liturgical model for the communion of saints in the one universal church, the result might be expressed in some such compilation as the English Book of Common Prayer.*—*The Century.*

"EPISCOPAL ROBES."

IN early days the bishop wore over his purple cassock, a frock of fine lawn which fell a little below the knee. It had tight sleeves, and was, in fact, borrowed from the High Priest's vestment. This garment is called the rochet, and is the only one mentioned by name in the Office for the Consecration of Bishops, in the Prayer Book. It was the primary and proper dress of the bishop at all times. It is mentioned by so early a writer as the Venerable Bede.

When the bishop officiated as Celebrant at the altar, he wore over the rochet a "vestment," that is, a chasuble, because that was the distinctive sacrificial dress, and in offering the Holy Eucharist bishop and priest are one. On other occasions of public service, as in processions, the bishop wore a cope over the rochet. When the bishops appeared on secular occasions, as in parliament or at court, they threw on a mantle of purple silk, called a chimere. This is no more an ecclesiastical garment than a common priest's cloak.

According to English Church law, the dress of the bishop in sacred ministrations still remains the same as above described, namely, a "vestment or cope." Some of the English bishops conform to the law, others ignore it. The bishop of Liverpool for instance, who is now persecuting one of his clergy for some alleged offence against the ceremonial law, has never pretended to obey that law himself.

As to the present dress of an Anglican bishop it is a case of evolution, or rather de-
volution. The Puritans at the reformation objected to the purple cassock, and it was soon changed to black as "more grave." Then the vestment, whether chasuble or cope, was rejected, and the bishop officiated with his mantle or chimere (color changed also to black) thrown on over the rochet. This was essentially the same thing as if a priest should celebrate with his overcoat or cloak (a nice one, of course) thrown on over his surplice or alb. Next the tailors, (man-milliners) took matters in hand. They cut off the tight sleeves of the rochet and contrived the present balloon sleeves of lawn gathered into a dainty ruffle at the wrist. These sleeves they then sewed into the armholes of the chimere. Thus we have the present Episcopal "vestments."

Three hundred years have passed. The origin of these remarkable "vestments" has become lost in the mists of antiquity; but there is a tradition among the bishops, that a peculiar sanctity attaches to them. Assumed

without legal sanction, brought to their present shape gradually, without authority, and certainly by no consecrated hands, they have reached final perfection. No further change must be allowed, especially, *nulla vestigia retrorsum*. A bishop would hardly know himself a bishop without these "robes." Indeed, to receive Episcopal consecration and to "don the lawn sleeves," are often used as synonymous expressions, as if the sleeves were among the *Instrumenta Consecrationis*.

To state the whole case concisely: The present Episcopal attire originated, with the help of the court tailors, from the state dress of the pre-reformation bishops, and has no ecclesiastical character, except such as may attach to the rochet, which, with its sleeves cut off, and its skirt lengthened almost to the ground, is hardly recognizable.

At the consecration of Archbishop Parker, December 16, 1559, after sermon, the archbishop and the four bishops, proceeded to the sacristy "to prepare themselves for the Holy Communion." They returned vested as follows: (a) The archbishop (elect) "was dressed in a linen surplice, as they call it" (probably the rochet). (b) The Bishop of Chichester, Barlow, who was consecrator, had on a silk cope (or more probably, a chasuble), and his chaplains, archdeacons Gheast and Bullingham, who acted as deacon and sub-deacon respectively at the Celebration; also wore silk copes. (c) The Bishops of Hereford, and of Bedford, wore surplices. Lastly, Miles Coverdale, late of Exeter, a determined Puritan, alone wore nothing but a black gown.

After the Consecration and Eucharist, the new archbishop went out attended by his consecrators, and returned with "archbishop's alb," "surplice," "chimere (as they call it) dyed black," "a sable collar around his neck;" "Chichester and Hereford had on in like manner each his Episcopal amice [the collar just mentioned], surplice and chimere." The stolid Coverdale alone remained as before. They were now dressed for leaving the chapel, which they did after the archbishop had delivered the wands of office to the principal persons of his household.—*Living Church.*

THE NEW JERUSALEMITES OR SWEDENBORGIAN.

These religionists are followers of Baron Swedenborg, who was born at Stockholm in 1688, and died in London in 1772. This fanatic declared himself as having been favoured with direct revelations, and with the power of seeing and conversing with saints and angels. He published in 14 quarto volumes the result of his supposed interviews with the world of spirits. It was not till after his death, that his followers assumed the appearance of a distinct and organized sect; but in 1788 they began to style themselves "The New Jerusalem Church." The *Hamilton Spectator* of January 27, contains a summary of doctrine supplied by a correspondent from the *New Church Messenger*, as follows:

The Faith of the new Church.—"The Lord Jesus Christ is the only God of the heavens and the earth. In Him is a divine trinity of love, wisdom and power, called in the Scripture the Father, Son and Holy Spirit, and represented in man, who was created in His image and likeness, by the soul, the body, and the operation thence. He came to man by assuming his human nature, through which he overcame the ascendancy of hell with him, and thus redeemed him. Man accepts redemption, and is regenerated by shunning evils as sins in the acknowledgment of the Lord. The sacred Scripture is the Word of God, containing

within and above its letter the Divine Truth itself. By it man may know good from evil, may be associated with angels, and conjoined to the Lord. Man is an immortal spirit, clothed with a material body, which is put off at death; after which, according to the quality of his life on earth, he dwells in heaven as an angel, or seeks his abode with his like in hell. The second coming of the Lord is not in person, but in the opening of the spiritual sense of the Word, and the establishment of a New church on earth. It was effected by a general judgment which took place A. D. 1757, and by the revelation of the doctrines of the church through Emanuel Swedenborg, a servant of the Lord Jesus Christ."

The eminent Dr. Hook, vicar of Leeds, England, forty years ago, wrote upon the extravagance of Baron Swedenborg's visions, and the points of difference between his sect and the Catholic faith. The power of the new system over the minds of men, has perhaps, arisen from the mixture of truth with his error; the truth so held however, and so exaggerated as to exclude other truths equally important, as for instance the Unitarians so hold the doctrine of the unity of the GODHEAD, as to deny the TRINITY OF PERSONS. And thus did Swedenborg lay so exclusive stress on one part of our blessed Lord's work for our salvation, as to deny the rest. He asserted that the redemption wrought out for us, by the Great Captain of our Salvation, consisted in the subjugation of the powers of darkness, and their removal from man by continual combats and victories over them, during His abode in the world; and in the consequent descent to man of divine power and life, which was brought near to him in the glorified humanity of the incarnate and combating God. Now this is true, but it is false to say that our salvation so resides in this work of Christ, as that His sufferings were not vicarious and that He did not in any sense satisfy the justice of God for us.—*Dr. Hook.*

Those who are acquainted with the writings of Swedenborg, are aware that he presumes to lift the veil that hides from our view the condition of departed souls, and pretends to tell who is happy and who is miserable in the spiritual world. He represents Luther and Calvin as lost beyond hope. Nor does he stop here. Knowing that the writings of St. Paul give the lie to his pretended revelations, he attempts to invalidate their authority by saying that the condition of Paul is also deplorably bad, "though he does not quite assert that his state is finally irrevocably hopeless."

The wonder is that such blasphemies should ever have found any admirers and believers. Yet, now and then we hear of such.

It is enough to be warned against the audacity of Swedenborgianism by the following bold statement of one of their leading authorities in the United States. "For ourselves," says Professor Bush, "We are free to acknowledge that we recognize in the Epistles of Paul, the greatest of all obstacles to the spread of the New Church, nor until the authority attached, in the mind of Christendom, to those epistles be weakened, do we see how the doctrines of that Church are ever to accomplish their transforming work in the world."

After such a statement from one of its chief expounders, who can wish to know anything more of Swedenborgianism.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

PERTH.—On Sunday, the 17th January, the Bishop of Ontario held a confirmation in St. James' Church, Perth. The rector, the Rev. R. L. Stephenson, presented a class of seventy-four candidates, thirty-one males and forty-three females. For some time past this class had been thoroughly taught the Church catechism, and in addition been lectured on the history of the Church of England, with a view to showing that that church with which they had been baptized, and in whose communion it was their privilege to worship, was not a mere creation of Henry 8th, or a religious sect which the State had chosen and selected in England out of a number of others to endow and patronize, but a part of that Divine foundation which was set up on earth by our Lord and His Apostles; one in constitution, one in doctrine, and one in worship with the true Church of Christ in all ages. Before "the laying on of hands," the Bishop in a most solemn and impressive address, mentioned to the candidates the benefits of confirmation, and the duties it brought with it. After this service the Holy Communion was celebrated and all the newly confirmed communicated, as also many of the congregation. At 7 p.m., the annual missionary meeting was held.

Addresses brief, pointed, practical and eloquent were delivered by the Bishop, the missionary deputation—Rev. Messrs. Burke, of Belleville, Weatherdon, of Beachburg, and H. Farrer, of Balderson. From the Bishop's pastoral letter—300 copies of which had been placed in the seats—it appears that this congregation ranks fourth in the diocese in their contributions to the Diocesan Mission, having given more liberally than several of the larger endowed, populous and wealthy rectories to missions during the past year. In this parish the members of the church are thoroughly canvassed, subscriptions to church missions being asked by an organized band of collectors, from all, poor as well as rich, the destitute alone being exempt. The special music which the choir has had for some weeks past in preparation—under the training of Mr. Percy V. Greenwood, organist and choirmaster of the church—was rendered in a manner reflecting much credit on all concerned. The offerings at the close of the meeting amounted to \$57.51.

BELLEVILLE.—St. John's Church.—A beautiful communion service costing \$94, has been purchased for the use of this church. It consists of chalice and paten, sterling silver, and two cut glass cruets with silver mounts. It is exquisite in design and workmanship.

OTTAWA.—His Lordship, the Bishop, returned here on Friday, from an extensive confirmation tour in the most northerly part of the diocese, the Upper Ottawa country. He visited outstations, addressing several congregations, opened for divine service one new church, built of logs and yet in its rough, unfinished state, having been pushed ahead so as to be ready for the Bishop to hold his first service in. Confirmation was administered at several points, and the number confirmed nearly doubled that of the previous confirmation held three years ago. At Mattawa, the Bishop confirmed at both services, morning and evening, the second administration being rendered necessary by the absence of a number of candidates who, living twenty miles distant, failed to reach church in time, though on the road all night. The Bishop celebrated the Holy Eucharist at the morning service and admitted all the newly confirmed of that congregation to first communion. The people were greatly impressed by the Bishop's earnest address and cheered by his kind words of encouragement. After each service at the several points, the parishioners were presented to the Bishop, his lordship having a kind word for each. The Ven. Archdeacon of Ottawa accompanied the Bishop, addressing congregations at two points, that at St. Alban's, Mattawa, being characterized by the local correspondent in his report, as "an admirable and stirring impromptu address, given with much earnestness, and received by the large congregation with close attention." The Bishop returned here on Friday not a little fatigued by his week's tour, involving almost incessant travel, sometimes over bad roads and at very slow rate, and with very little time for rest, much of the travelling being by night. His lordship appears much pleased with his reception, and the active interest of the church people, and speaks in terms of high praise of the work being done for the church in this large mission all along the Upper Ottawa. In Christ Church on Sunday last, on the reading of the Bishop's pastoral respecting the mission fund, his lordship caused it to be stated that he had during the previous week, had ample experience of the great work being done by missionaries, and if some of the people could witness what he had they would realize the importance of sustaining more largely than ever the mission work of the diocese. The policy of the mission board is a wise one, that of dropping off old established missions and making them become self-supporting, while with the money thus gained new missions are formed. The work on the Upper Ottawa was the first new work undertaken, and it must be a matter of the highest gratification, both to the mission board and to the missionary, Rev. F. Bliss, that after barely four years of work the Bishop is in a position to speak so highly of what has been accomplished. From a local correspondent's communication we learn that four churches and a house have been built since the creation of this mission; two churches being subsequently handed over to Algoma, whose missionary now serves them, and that Mr. Bliss' mission now comprises fourteen townships, nine of them in Renfrew county and remainder in Nipissing, the whole covering a tract just one hundred miles long. Three more churches, it says, are sadly wanted in this mission.

TORONTO.

WEST MÜLMER.—The annual missionary meetings of this mission were held on the evening of the 26th and 27th ult. Owing to circumstances in connection with the incumbent's position, he was unable to secure the services of this diocesan deputation, and consequently

had to provide help. The Rev. H. G. Moore, of Shelburne, and the Rev. C. H. Marsh, of Rosemont, kindly and ably assisted, and the meetings, both numerically and financially, were a success.

CASTLEMORE.—On the evening of Jan. 30th, a large number of the members of the congregation of St. John's Church assembled at the residence of Mr. Richard Clarke, in order to bid farewell to their pastor who has faithfully ministered to their spiritual wants for the last nineteen years. They presented him with an address expressing very high esteem of himself and family, also gifts from the congregation, amounting in value to over \$80.00. The reverend gentleman made an affectionate reply, thanking the congregation for their kindness, and dwelling especially upon the fact that they had uniformly acted in perfect harmony with the clergyman.

GEORGINA.—On Sunday, the 24th of January, the Rev. Mr. Paget, (who has been on a visit to his brother,) preached in St. James' Church, Sutton, to a large congregation. Mr. Paget, who is fellow of Trinity College, Cambridge, and senior wrangler, took for his text Jeremiah xxxi. 3, "Yea, I have loved thee with an everlasting love, etc." From this beautiful text, he preached a sermon of rare beauty and eloquence. He is possessed of a deep, rich voice, while his choice language and eloquence of speech make him a very attractive preacher. He has received a call from St. James', Davenport, Iowa. The good wishes of both pastor and people of Georgina accompany him to his new home, feeling assured that he will do much for his Master's cause.

WHITFIELD.—A few evenings ago the parsonage was visited by a surprise party under the management of the young people of the parish, who presented the incumbent's daughter with a beautiful workbox and writing case combined, as well as a valuable set of china, in appreciation of her services as organist, accompanied with an address. Miss Rooney made a very suitable reply, and a very pleasant evening was spent.

Society of the Treasury of God.—The second monthly paper of this society has been published. The title page gives a list of thirty-five bishops as patrons, eight of whom are Canadian. The secretaries for Canada are the Rev. E. P. Crawford, M.A., Brockville, and Com. Pocock, R. N., Toronto, who will gladly supply copies of this admirable paper or furnish information upon the work of the society. Members consist of Churchmen who engage to pay tithe of income, earning or increase, and offering, with a subscription of \$1 per annum to the society. Children are enrolled who pay ten cents, and life members pay a subscription of \$10. The plea of the society is put forcibly as follows:

"In my search then to find what proportion the Lord God has declared worthy of his acceptance, I find a tenth to be that proportion. Seeing therefore that God has claimed a tenth for Himself, that He accused His people of robbing Him when they did not pay that tenth, that He promised to accept and bless them if they did pay it, and seeing also that our Lord Jesus Christ and His Apostles do not mention any other proportion, but rather endorse the tenth as the proportion. Therefore, my faith, my duty, my love towards God shall be shown by giving to Him first a tribute from all that I obtain, and that tribute shall not be less than one tenth. If I have the ability I will give more, I will make free-will offerings of love to my God and Saviour, but I will never give less than one tenth, which is His own, to my God."

This number contains a striking set of what are called "Comparison Pictures." In one column are a number of passages from the Bible showing how the people of old gave their means, time and skill freely, their offerings were "willing" ones. In another column are advertisements of church bazaars, etc., showing how far below the standard of Judaism have the Christians of this generation fallen. The picture is indeed a scandal to this age. This society has our entire approval, its object is clearly scriptural and practical, were its principle adopted the "Treasury of God" would not be as now run low, but running over.

TRINITY COLLEGE.—*Lecture by the Provost.*—On the 30th Jan., a lecture was given by the Provost of Trinity College, in the Convocation Hall. The attendance was large. The subject was "The end of the first century," in treating the great controversies to which that era has given rise, the Provost was thoroughly at home, being *facile princeps*, as a Greek scholar, on this continent. We have much pleasure in announcing that the M. S. of this valuable lecture has been most kindly placed with us for publication. The first section will appear in our next issue. The Provost of Trinity has such a scholarly reputation,

that his verdict on the several questions raised as to the authenticity of certain Scriptures, and the Apostolic origin of the Episcopate may be considered as unimpeachable. It is indeed a source of just pride to churchmen to know that the latest triumphs of scientific scholarship demonstrate the truth of her teachings as to the three orders of the ministry.

University of Trinity College.—The Archbishop of Canterbury, with the Bishops of Lincoln and Truro, acting under a commission of delegation from the corporation, have appointed to the vacant professorship in Divinity the Rev. J. C. Roper, M.A., Chaplain and Theological Lecturer, at Brasenose College, Oxford, and Denver and Johnson scholar at that University. Professor Roper carries with him the regrets of a large number of Oxford friends on his leaving the important post he has hitherto held. The *English Guardian*, the recognized organ of the Anglican Church, congratulates the Faculty of the University upon having obtained the services of such a colleague, and the arrival of the professor in Toronto, which is expected in the next few days, is awaited with much interest.

We congratulate Trinity College upon this accession to its staff. If the Church in Canada is to maintain the honorable repute of the English Church for sound scholarship, it must set its face with determination against any effort to lower the standard of ministerial culture. It is an inestimable privilege to a young candidate to be brought daily into contact with such scholarly minds as those now in the Professorial chairs of Trinity College. It is a life long injury, felt and unfelt, to pass the golden days of College life, under influences which cramp the brain, which keep it circling round a narrow range of ideas, like a caged squirrel, the result being that instead of any enlargement of development of the mind of such student, he has simply had infused into him a few notions and prejudices which blight any natural intellectual capacity he possesses. That is not the process which is pursued at Trinity College. The students here are not being moulded like bullets all one size and pattern to please a party, but a reeducated in the highest sense in order to become able ministers of the New Testament Church, the Church Catholic.

Death of the Rev. W. S. Darling.—The sad news of the death of Rev. W. Stewart Darling, at Alassio, Riviera di Ponente, Italy, on Jan. 19, was received in Toronto a few days ago. The deceased minister was well known throughout Canada. He was appointed some years ago to the rectorship of Holy Trinity Church, and held that position until his death. Owing to failing health the deceased clergyman was obliged to give up the active duties of his office and retire to Europe for the benefit of his health. Rev. John Pearson, who had been his assistant for some time, was left in charge. He went to Italy, and the climate of that country had a beneficial influence on his health. He died from rheumatic fever, at the age of sixty-eight years. His son, Rev. Chas. Darling, is curate of St. Matthias' Church, in this city.

The news of our beloved and honoured friend's death came too late for an extended obituary. We hope to publish one in our next issue. Meanwhile the sorrowing family have our deepest sympathy, the death of one so devoted is the common grief of all the Church.

NIAGARA.

ERIN.—In this parish, on the 18th of January, a series of mission services were commenced and were continued daily until the 31st inst. The missioner for the occasion was the Rev. R. T. W. Webb, of Grand Valley. Too much cannot be said of the very able and efficient manner in which he conducted the mission, and it is hoped its influence will be for the good of all in the community. A very pleasant feature of the mission has been the children's services, they were very well attended. The missioner has the happy knack of keeping children interested, and at the same time placing things in a practical common sense light. At the closing services on Sunday evening, the little church was packed to the doors. At the close of the service, an invitation was extended by the missioner to all those who had been benefitted by the services to rise, when about sixty stood up. The service was concluded by singing the Doxology. Memorial cards were distributed to the people as they passed out of church.

This has already done much towards breaking down the bigotry of dissenters in this parish, and it is hoped that its effects will not stop there.

MOOREFIELD.—The Rev. A. Bonny and Mrs. Bonny invited the heads of families of St. James' Church, Rothesay, on the evening of the 14th ult., and the young people belonging to the same church, on the 27th

ult., to the parsonage. They were most hospitably entertained, the creature comforts being attended to by Mrs. Bonny with her usual success, while social talk, readings, recitations and music filled up the time most pleasantly. Miss S. J. Cross, organist of St. John's, efficiently presided at the organ, while Mr. Bonny fairly entranced his visitors by repeated displays of his rare musical abilities. As the congregation at Rothesay is so widely scattered, the rev. gentleman thought it a good plan to invite all who cared to avail themselves of his invitation, to visit him in his own home, where pastor and people might get even better acquainted, than from house to house visitation. The congregation reciprocated the kindness of Rev. A. Bonny, and his esteemed helpmate, by sending him provisions of various kinds, and more oats than his horse can consume in the course of a year.

HAMILTON.—*Mistaken Charity.*—An officer of a charitable society said to a reporter in the mayor's office recently:—"You have no idea how hard it is to distribute charity properly. Despite every care we are frequently imposed upon. But I suppose this is necessary, so that we may reach all the deserving poor. An application was made to me for coal not long since. I visited the house and found it better furnished than mine, and the people in it wearing better clothes than my family does, and with a self-feeder and kitchen stove going at full blast. They had enough coal on hand to last them a week, but thought they might beat some more out of us. It keeps us busy guarding against dead beats like this."

The Bishop of Niagara, in the course of his address at Toronto, said the congregation in the average modern church sat around their ministers as the ancients did the gladiators. If all went well, thumbs were up; if anything went wrong, thumbs were down. The congregation should be called down to the arena to take part in the fight. When a general went forth to fight did he send his army home and go to meet the enemy alone? The duty of a general was to command the forces, and it should be the same with a minister. If money was needed for a new steeple or other improvements, the people would say that they would give a concert, a bazaar, or a raffle. Every scheme imaginable was brought into requisition to support the church of the Redeemer. Were these things to be? As a bishop he lifted up his voice in protesting against it all. If the Church of Jesus Christ was not worthy of their self sacrifice it was not that for which they prayed. If congregations gave one-tenth of what God gave them the coffers would be full, and they would go forth stronger, not only in the art of giving, but stronger in self denial—that principle which was inculcated by Christ Himself.

HURON.

Rural Deanery of Grey.—On Wednesday afternoon, 18th January, the first meeting of the rural-deanery chapter of the county of Grey, was held in St. George's Hall, Owen Sound. The chair was taken by the Rev. George Keys, rural dean, who opened the meeting with prayer. The Rev. C. H. Channer having been appointed secretary, the following clergy answered to their names: The Revs. Canon Mulholland, Owen Sound; Rural Dean Keys, Clarksburg; S. E. Eddelstein, Euphrasia; H. G. Moore, Shelburne; C. H. Channer, Meaford; thirteen laymen were also present. Reports of the collections from the various parishes were read, after which discussion arose on the assessment of some of the parishes in the deanery and the subdivision of others, when a resolution was put and carried unanimously, that the Bishop be recommended to divide the Shelburne mission, as in its present state it is too large to be worked successfully. On motion, it was decided to hold the next meeting at Markdale, in May next. The meeting then adjourned, the rural dean pronouncing the benediction.

A Message of Greeting from Europe.—The Rev. E. J. Robinson, late incumbent of Christ's Church, Exeter, has written to us briefly, giving a sketch of his travels. He says: "I have been over much ground and visited many places of historic and classic interest in Scotland, England, Italy, Switzerland, Germany, and Belgium. I have had the honour and pleasure of acting as chaplain for three months at Milan, 'the magnificent,' and am now at Dusseldorf near Cologne, serving in this official capacity. Mr. Robinson writes that the continent appears to him to be given over to gross idolatry and superstition, *religiously*, and to military pride and despotism *civily*. He hopes to have the pleasure of giving lectures on his return to Canada, where we trust he will find a congenial parish and work."

GODERICH—The regular meeting of the Church of England Temperance Society, was held in St. George's schoolhouse on Wednesday evening, January 27. All the songs were encored and the address of Rev. W. Johnson was particularly good.

WARDSVILLE—The children in connection with the juvenile branch of St. James' C. E. T. Society, gave an entertainment on Monday, 18th inst, that afforded the greatest pleasure. The basement of the church was crowded. The children voluntarily gave the proceeds to a poor family in the neighbourhood.

GLENCOE—Few, if any, of the churches of the diocese presented a prettier appearance than St. John's, of Glencoe. With its mottoes, devices, evergreens, and wreaths of imitation holly, it presented a cheerful and chaste appearance. The choir deserves great credit for their diligence and pains-taking care they evidenced in rendering the musical parts of the services. The children of the Sunday school were a few days before Christmas, presented by the rector, Rev. W. J. Taylor, with a number of carefully selected prize books.

ALGOMA.

STATED—*St. John's Church*.—The private church built on the estate of the Rev. W. Crompton, by his sons, was a bright spot on the morning of Tuesday, January 26th, for on that day the rev. gentleman married his third son William Bagnall, to Florence Amelia Pakenham, daughter of the late A. Pakenham, Esq., of Liverpool, and niece of the Rev. T. Hoskin, vicar of Blackmore, near London, England. The bride was chastely and beautifully attired, and the presents have been numerous, useful, and, some of them, valuable. The ceremony, at which many friends assisted, was commenced with the singing of hymn 350 A. and M., and concluded with a celebration for the newly married.

There was a very large company at the "breakfast," who "kept it up" through the day to a late hour, as merry as a marriage bell. The happy couple retired to the house built for them by Mr. Crompton, within sight of his own, accompanied by showers of rice, old slippers, and good wishes.

BAYSVILLE.—The superintendent of St. Ambrose Sunday school, begs to acknowledge, with sincere thanks, the receipt of a large box of clothing, books, toys, &c., from that invaluable society the C. W. Mission Aid of Toronto.

On Christmas morning, the contents of the box, and presents from Mrs. Dykes, of Gait, and from others, were distributed to the scholars. Twenty-three received prizes. The teachers, Miss Lillie Langmaid, and Mr. Robert Ellis, though young, are advancing the scholars in a creditable manner. The little ones and their parents were gladdened and returned thanks to the donors. In conclusion, "Once in Royal David's City," was joyously sung by old and young, in honor of our blessed Saviour's birth. The Church Sunday school is the only one that keeps constantly open in Baysville, and is perseveringly busy, amidst great difficulties, in laying the foundation of the future success of the church in this remote region.

FOREIGN.

During the years 1868 to 1878, the late Dean of Chester obtained \$500,000 for restoring the cathedral.

It is stated that the health of Canon Knox Little has broken down. Rest for a considerable time is necessary. He will go to the Mediterranean in Mrs. Meynell Ingram's yacht.

Sir Edmund Beckett has given \$250,000 of the \$350,000 that was expended in the restoration of St. Alban's Abbey, which has recently been reopened.

In the Christmas ordination in England, 811 persons were admitted to diaconate, and 294 deacons advanced to the Priesthood.

The people of Derby have subscribed during the last forty years nearly £200,000 for the erection of churches, church schools and parsonages, and for the restoration of churches.

Canon Liddon, accompanied by his sister, Mrs. R. P. King, of Standish House, near Gloucester, has left England for Egypt and Palestine, the Canon's condition imperatively requiring lengthened and absolute rest.

The Bishop of Melbourne, (Dr. Moorehouse), has consented to the creation of a new diocese at Sandhurst, Australia. The preliminary work in connection with the new see will be commenced at once, and when the arrangements are completed the Archbishop of Canterbury will be requested to nominate a clergyman for the office of first bishop.

The Bishop of Chichester is of opinion that the explanation of the votes of village laborers, given in some counties to the Church's enemies, is to be found in the system of pew-rents, and appears much distressed that "the dull weight of inveterate abuse" always prevails to counteract the efforts of the Free and Open Church Association.

The recent Hospital Saturday and Sunday collections in New York resulted in more than \$40,000.

In twenty years at Christ Church, Vicksburg, the rector, Rev. Dr. Samson, has baptised 862 persons, presented for confirmation 464, and has added to the communion 400. The contributions have been \$82,000.

The Archbishop of York has conferred the vacant Canonry in York Minister on the Rev. A. R. Fausset, rector of St. Cuthbert's, York. Mr Fausset is widely known as the author of numerous theological works.

Bishop Littlejohn in reply to an address of congratulation on the seventeenth anniversary of his consecration, said:—"That in these seventeen years the communicants had increased 100 per cent. The number of clergy has increased quite 40 per cent. Contributions for charitable and religious uses, exclusive of salaries of clergy and all parochial expenses, have amounted to \$5,400,985 87, and if he added the cathedral property and the endowment, \$7,900,985 87. The present property of the diocese, exclusive of all parochial and all mission properties, is worth \$2,450,000. The cathedral property is estimated worth, with endowment, \$1,600,000, leaving in other property and funds \$850,000. A leading cause of the prosperity of the diocese is to be found in the intelligence, efficiency and devotion of so many of its best known laity."

As evidence of what private munificence has done for the Church of England in recent years, it is worth mentioning that in the town of Leicester alone all the important ancient churches have been restored at great expense. St. Martin's, near the site of an old Franciscan convent, was restored in 1881 at a cost of £20,000. All Saint's, an ancient structure in the early English style, was restored in 1875. St. Mary's, an edifice of the early English and Norman styles, originally erected in the twelfth century, had £10,000 expended on its restoration in 1861. St. Margaret's, a beautiful and spacious building, dating from 1444, of the early English and decorated styles, was restored recently at a cost of £6,000. The opponents of disestablishment naturally lay stress on a movement which has endowed the Church so richly from the private means of its members. Leicester is only one, though a conspicuous instance, of what zeal and generosity have effected in that way. All over England there are examples of like liberality and like results.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

PULPIT AND READING DESK

SIR,—Will you permit me to avail myself of the medium of the DOMINION CHURCHMAN to offer a pulpit and reading desk to a clergyman whose congregation may be in want of them? They are in good repair—of butternut—rather heavy. They have been first laid aside in favor of a style in harmony with that of a gothic church approaching completion.
Carrying Place, Ontario, J. A. MORRIS.

MISSION WORK IN THE CHURCH OF ENGLAND.

SIR,—I am glad to see that the Church is awakening to the importance of this work. I have always claimed that some of the agencies employed by others would be effectual in the Church, and I believe that

a weekly meeting for service in which members would be invited to speak on some religious topic without prompting, with extempore prayer, &c., would bring the people together, and hold them better than the meagre attendance on Saints' days, as now witnessed, when men cannot leave their business, and when two or three is often the sum total of a congregation, especially in rural districts. Not a class meeting, but a meeting that would develop the spiritual life of the people by prayerful and social converse and exercises.
Yours truly,
J. B.

LAY HELP.

SIR.—I am grieved to find my letter of November 19th called forth only one important echo. The laity, I suppose, being, as a rule, too busy on week days to attend to anything besides their own business, and too pious to use pen and ink on Sunday, I wonder the clergy, who must feel the necessity of some gratuitous help, do not take the matter up, for it is obviously to their advantage if they would look at it in the proper light, for as your correspondent G. B. K. of December 10th says, "Laymen do not desire to usurp ministerial functions." That there are lay readers in our diocese I am aware, but they appear so few and only stationed in the large cities, that county parishes run the risk of being deprived of divine service on Sunday occasionally because of the distance or sudden (in)convenient indisposition of a paid city man. A case of this sort occurred in a country parish last Sunday. The clergyman was called away on a distant mission, but ere his departure he had made all necessary arrangements for a city lay reader to conduct the services at his different stations in the parish. Sunday came, fires were lighted, bells rung, and congregations assembled; but after patiently waiting for half an hour or so, the disappointed congregations dispersed because no reader appeared. Is it to be wondered at that proselytism is carried on by other denominations to the detriment of the Church? Had there been a local lay reader, he would have been ready to do duty in such an emergency.

Beside all this, sometimes the clergyman is really too unwell to officiate, and it would be a charity to render some assistance in this way, at one station at least.

Yours,
J. A. MACPHERSON, L. L. D., etc.

WYCLIFFITE CREED-MAKING.

SIR.—The creed making of the present day is a very curious thing. It can only be described in the language of "Sam Jones," a most original Methodist preacher, of Chicago, I believe, as "a double handed, back-action concern." With one motion it sweeps away the ancient faiths, "ridding Christianity of such accretions as a bodily resurrection and the scenic display of the Judgment," so a tip top Methodist Review quoted in the Boston *Zion Herald*, a Wesleyan publication; and with another, the back handed action, it erects in their stead, as of vastly more value, a variety of human fancies, often of the most whimsical character. The favourite forms of the moment seem to be the Gnostic "touch not, taste not, handle not," applied to "alcohol and tobacco." It has come very near to you in Toronto.

"Ucalegon." "Jam proximus ardet"

Wycliffe Hall has from the beginning put forth its "distinctive principles" under seven heads. Seven marks of distinction, one would suppose, might satisfy any reasonable person or institution. But, as in other things, the craving after distinction grows with what it feeds upon, and accordingly, Mr. S. H. Blake added another at the late opening of the new wing. "Temperance, he said, was to be recognised. Not a sherry and sandwich temperance, but downright total abstinence was, he hoped, going to be the principle of the students."

Thus it grows! "Vires acquirit eundo."

What next. But this involves what is really the most striking "distinctive principle" of all; for it means nothing less than a Pope—one, who, without aid of any Wycliffe Council, can decree a new antidote of faith and a new rule of life; one who, with his back-handed stroke knocks down the venerable temperance of Christ and the ages, and with another sets up the fantastic idol Prohibition. This is assuredly ecclesiastical tyranny with a vengeance; and it seems equally hard on patrons, professors, and students. It is hard on the patrons and professors, who, I know, are not total abstainers, that a new "distinctive principle" should be thus publicly promulgated, mangle their practice and their unexpected reluctance of assent; and it is hard on the students that a rule should be imposed on them to which patrons and professors do not conform.

Moral:—Popes are not confined to Rome; and as the prototype has been laughed at, the far off imitation knows what he may expect.

Port Perry
1 February 1886.

Yours,
JOHN CARRY,

REV. JOHN LANGTRY'S LECTURES—CATHOLIC VERSUS ROMAN.

SIR,—If you will kindly permit me, I would offer my grateful thanks to the Rev. John Langtry for his able treatment of this subject, and I would suggest that his six lectures be published in "book form," so as to enable the clergy to place a copy of the same in their parish libraries. In 1882, my brother took an 11,000 miles trip to the south of Europe and back; when in Italy, he met and conversed with a noted Italian, who was at one time designated for an Indian bishopric and who was a great friend of the Holy Father. He had a short time before renounced Romanism and joined the "Evangelical movement." It is a great pity our own beloved church is so far behind in the great work in Italy, but I think there are signs and tokens that she is arousing herself for the battle. There is no doubt whatsoever that there is no branch of the Church Catholic as good as our own, and the more we bear this in mind the more care ought we to take lest we should in any way hinder her usefulness.

25 Jan., 1886.

Yours,
C. A. FRENCH.

THE CLERGY TRUST.

LETTER No. 8.

SIR,—There is a strong conviction with many, that inasmuch as the claim of the Rev. S. B. Kellogg was acknowledged, and he was reinstated upon application, his annuity being paid him, the same might have resulted if the letters written by my solicitor to the Sec. Treasurer, had been produced, and laid before the committee. If so, a very serious law suit would have been prevented, and the Church would not have sustained the loss it has. To say the least, there is presumptive evidence that the matter would have received consideration, from the circumstance that a vote of censure was passed by the committee and Synod under the erroneous impression that I had proceeded without having given the Synod due notice. This is a matter which awaits investigation. That a conviction generally exists of wrong having been done is evident from the fact that the defendants in this case petitioned the Bishop for a special Synod to consider the matter, with a view to an adjustment of the difficulty on the basis of equity, and his Lordship in his reply declared the usual meeting of the Synod best suited for the purpose.

In support of this, the Church without has made a declaration to that effect, it having the signatures of many prominent and influential members.

This has arisen from the circumstance that hitherto the nature of the Clergy Trust was not properly understood, the diocese for the most part thinking the contention was merely for a pecuniary consideration. It reaches much farther than that, and involves a principle which exercises an important influence over every department of Church work in the diocese. The greatest evil arising from out of it, was the violating of a promise which had been made in good faith. When the by-law was passed, and appropriations made to the beneficiaries under the Trust there was not a shadow of suspicion that deprivation would follow, except for a good cause, such as the nonfulfilment of any of the conditions laid down. It was not a mere temporary inconvenience to the recipients by having their small incomes reduced, but it destroyed all assurance of a prospective reward for faithful labor and militated against that confidence which inspires willing sacrifices in the performance of duty. There was nothing to look forward to as years passed by, and the activity of comparative youth was exalted over a mature judgment and ripe experience, in the work of the ministry. It is too well known to make it necessary to show that a mature judgment and ripe experience, are qualifications which fail to secure an adequate compensation for service faithfully performed in the Church. As a rule congregations do not estimate them at their value, when compared with the physical energy of a more youthful ministry. They regard the present only, that which appears to suit them for the time being, and give a specific value for the service they receive. The result of which was, that many useful and efficient clergymen seeing no certain provision for the time to come, sought for parishes in other dioceses, where the Trust is administered on the basis of a recognised service. Their places had to be filled, and the result was the admission of clergymen who had given the prime of life elsewhere, and who, in a short time, found a refuge among the superannuated. So much was this felt, that it brought about legislation to

deprive those who came into the diocese above a certain age of diocesan benefits. It was also a result of the unwise and unjust legislation, that men who had laboured long, efficiently, and with the approval of their people and the Church, were cut off from parochial preferment owing to the very service they had rendered, and younger men, or strangers without a title of their merit or claim, supplanted them in the more lucrative parishes; whilst for them, their years of faithful work received no recognition or preferment, but which in some measure had been provided, and in other dioceses is still provided, by a just and equitable administration of this most important diocesan endowment. If the clergy suffer wrongfully, the laity in some form have to share it, and this is seen in the restlessness and uncertainty of parochial attachment, and pastoral life.

The Parsonage,
St. Mary's,
January 5th, 1886.

J. T. WRIGHT.

(To be continued).

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

FEBRUARY 14th, 1886.

VOL. V. 6th Sunday after Epiphany. No. 12

BIBLE LESSON.

"The Raising of the Widow's Son."
St. Luke vii. 11, 16.

Our subject to-day presents a scene of mourning. In previous lessons we have read of our Lord being present on occasions of rejoicing, trouble, danger, &c. Now, however, He is a witness to a funeral, always a sad sight, but this one specially sad. It was probably on the day succeeding that on which Jesus had healed the centurion servant, (refer to lesson number four), that He set out for Nain, a town about twenty-five miles distant, in a south-west direction from Capernaum. Very likely He had sailed in the morning, down the sea of Galilee to the end of the lake, then a walk of about twelve miles would bring Him, some time in the afternoon to his destination. His disciples and a crowd of people, as we are told, following Him.

1. *The Widow Mourning.*—As this company of weary travellers climbed the steep hillside, they met a sorrowful procession coming out of the gate, the funeral of a young man, perhaps the sole support of a widowed mother. Eastern funerals were not silent ones as with us, often loud wailing and cries might be heard, see Ezekiel xxvii. 31. The Jews usually buried their dead outside the city on the day of death, before sunset. The mourning for an only son was very bitter, compare Jer. vi. 26. Amos viii. 10; Zech. xii. 10. The poor mother follows the body of her only son, weeping bitterly, much sympathy was shown for her, many friends and acquaintances showing by their presence how respected she was, and how deeply they feel for her in her sad trial.

2. *The Widow Comforted.* As the party stand aside to allow the funeral to pass, one steps forward, He sees the desolate mother, He sees not merely her tears, but into her very heart, how deeply He feels for her! Hear His gentle voice saying tenderly "weep not," verse 13. The loving sympathy of this Stranger comforts her, she raises her eyes to His, what can He mean? More than human pity and love look at her out of those tender eyes. And is he different now? Does He not see and notice sorrow as He did then? Yes! "His compassions fail not," see Sam. iii. 22, 23. He is the same loving Friend still, Heb. xiii. 8; Heb. iv. 15; Isaiah lxiii. 9, see also prayer of humble access in communion office, "the salve of the Lord whose property is always to have mercy," see 2 Cor. i. 3, 4; 2 Cor. vii. 6. Having spoken this word of comfort Jesus approaches the bier or open coffin on which the shrouded body lay, touching the bier the bearers stop, and then while all look on in amazement, He speaks, verse 14, and His voice penetrates the world beyond the grave, "young man, arise!" The soul that had gone returns, and lo, there is a living man on that bier, verse 15, he speaks and it is the voice of the widow's son. Jesus takes him by the hand and delivers him to his mother. Did not the widow's heart leap for joy as she embraced him whom she never expected to meet again this side of the grave. What do the crowd standing by think of it? verse 16. A feeling of awe comes over them. Surely this must be the work of a wonderful prophet. God had visited His people indeed, though

they knew it not. One greater than the Old Testament prophets stood before them, who uttered the command in His own name. "I say unto thee." They had indeed raised the dead, but note the difference, they with earnest prayer and significant actions, see 1 Kings xvii. 20, 22; 2 Kings i. v. 33, 35, whereas Jesus did it calmly, by His own authority, without a word. "He spake and it was done." No wonder His fame spread far and wide, they had heard of, and some of them had witnessed, wonderful miracles, but this was more wonderful than all. Let us remember that just as the young man heard the voice of Jesus and arose, so a day is coming (how soon none can tell) when He shall raise the dead, see St. John v. 25, 28, 29, some shall hear His name with joy, and some with dread, according as they have lived here on earth His faithful servants or His enemies. Are any of us like that young man, dead? See whom God calls dead, Ephes. ii. 1; 1 Tim. v. 6. Ah! a dead soul sees not its danger; feels not God's love. To all dead souls Jesus says to-day, "I say unto thee arise." He knows the peculiar sins, trials, troubles of each one. He has compassion on them, then let us hear Christ's voice now, and say "I will arise."

Family Reading.

HOW EASY IT IS.

How easy it is to spoil a day!
The thoughtless word of a cherished friend,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scorn of a foe.
The smile that is full of bitter things—
They all can tarnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day
By the force of a thought we did not check
Little by little we mould the clay,
And little flaws may the vessel wreck.
The careless waste of a white-winged hour,
That held the blessings we long had sought,
That sudden failure of wealth and power,
And, lo! the day with ill inwrought.

How easy it is to spoil a life—
And many are spoiled ere well begun—
In home light darkened by sin and strife,
Or downward course of a cherished one;
By toil that robs the form of its grace,
And undermines till health gives way;
But the peevish temper, the frowning face,
The hopes that go, and the cares that stay.

A day is too long to be spent in vain;
Some good should come as the hours go by
Some tangled maze may be made more plain,
Some lowered glance may be raised on high.
And life is too short to spoil like this;
If only a prelude it may be sweet.
Let us bind together our thread of bliss,
And nourish the flowers around our feet.
—The Watchman.

THE DYING SOLDIER.

"Put me down," said a wounded Prussian at Sedan to his comrades who were carrying him; "put me down; do not take the trouble to carry me any farther; I am dying." They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him, "Can I do nothing for you?" "Nothing, thank you." "Shall I get you a little water?" said the kind-hearted officer. "No, thank you; I am dying." "Is there nothing I can do for you? Shall I write to your friends?" "I have no friends that you could write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament. Will you open it at the fourteenth chapter of John? Near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?" The officer did so, and read the words, "Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid." "Thank you, sir," said the dying man. "I have that peace; I am going to that Saviour; God is with me; I want no more." These were his last words.



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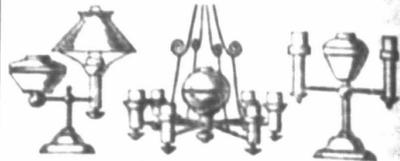
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A HOSPITABLE PEASANT.

About three hundred years ago there was a Czar, or Emperor of Russia, named Ivan, which, you know, is the Russian for John. He was very fond of travelling about in different disguises, that he might hear what the people thought of him. One day he was at a small village near Moscow. He was dressed like a beggar, and pretended to be very tired and hungry. But although he asked for food and shelter at several cottages, no one would take any notice of him: he was too shabby and poor. Just as he was going to leave the village, he saw a miserable hut, at which he begged for a night's lodging. The peasant took him by the hand and led him in, saying he had come at a bad time, as his wife was ill, but he was welcome to such food and shelter as they had to offer.

There were five children in the little cottage, and also a tiny baby only lately born. The Czar took this little one in his arms, and on the next morning when he was leaving the cottage he asked the hospitable peasant not to have him christened for three hours. "I know a man who is in a high position," he said, "and I think I can persuade him to stand godfather to this little one, and that will reward you for your kindness to me." The peasant didn't think much of this promise from such a shabby fellow, but he thought he might as well wait the three hours. Presently there was a great noise in the street, and seeing the royal carriages coming the peasant called his children to come and look at the Emperor. What was his amazement when the carriages stopped, and the beggar whom he had sheltered turned out to be the Czar himself, who claimed the baby as his godson. Ivan would not raise the peasant out of his station, but he gave him plenty of flocks and good fields for pasture, as well as a new house, besides educating his godson and providing for him for life; so you see the peasant was well rewarded for his hospitality.

TO BE RECEIVED.

Many children are baptized at home. Of course this ought not to be done except "great cause and necessity" compel. You will find advice on this subject in the rules at the beginning of the Service for "The Ministration of Private Baptism of Children in Houses." It follows the Service for Public Baptism of Infants in the Book of Common Prayer.

Two things are important, and a word ought to be said about them; that you may see the teaching of the Church about the effect of Private Baptism. In the first place, you notice in the Service for Private Baptism, that the child baptized at home is "lawfully and sufficiently baptized, and ought not to be baptized again." There is no doubt of this: "Let there be no doubt" are the words of the Church. But, in the second place, though the baptism is perfect and must not be repeated, yet there is a duty still remaining: here it is—"If the child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the Church."

A special service is appointed for use on the occasion of reception. Before it commences the Priest certifies the perfection of the Baptism, either on his own knowledge, or after enquiries from those who were present at the Baptism. The God-parents then do their duty, in the course of the Service, as in the case of Public Baptism. The Infant is signed with the sign of the Cross, and solemnly received into the congregation of Christ's flock.

Parents often neglect their duty in this matter. Sometimes they do not know the rule of the Church. All who know it ought to be careful to obey it as soon as possible, not only because it is the law, but because they can see so easily the wisdom and the benefit of it.

Nothing is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

THE RELATIVE POSITION OF THE CHURCH.

"Now of the things of which we have spoken this is the sum." We are members of an Historic Body, founded by Christ, officered by Him, and "set in order" in its machinery and operation during the great forty days between His Resurrection and Ascension.

This body is the Family or Household of God. We did not choose this Family, nor construct it ourselves, but God made it and brought us into it, for his own loving purposes, in the New Birth of water and of the Spirit.

We are bound as dutiful children to respect, and conform to, its traditions and principles, and its continuous policy derived from Apostolic inspiration; and not to fashion ourselves in our ignorance.

We are not in the same category as are the members of other religious bodies. They can conscientiously and consistently do with their organizations and their views of duty, what we members of the historic Anglican Communion cannot possibly do, with ours. They, from their standpoint of belief in the individual interpretation of Scripture, and of practical disbelief in any historic Church, think they can please God in ways in which we honestly think if we should act, we should offend and displease Him. We believe the Church, and not any individual, however great and wise and learned, is the "Pillar and Ground of Truth;" and we know her ways are widely different from the ways of individualism so often urged upon us. We must act with the Body. The whole weight of precedent, and the spirit and the action of the historic past is forcing us on in a definite and clearly marked out line of action. The Saviour said in regard to a member of the One Body, "If he will not hear the Church, let him be as a heathen man and a publican:" i.e., as an outsider and renegade. And this was in regard even to what we should consider a very trifling and purely personal matter.

A Church member must stay in his place and bear witness to the will of God and the Divine way; and this though it bring misapprehension and persecution. He must speak and act the truth lovingly, but firmly. He must keep the old light burning. He must maintain the old life and the old maxims, even though they appear weird and strange, and out of date, in the glare and gaslight of this modern civilization, this "Vanity Fair." And it is usually a good sign for the Christian when the world criticises, and finds faults as old-fashioned and behind the times with his Church conformity.

The office of the Church is to educate the world and assimilate it to the Divine ways of the Eternal Kingdom above; which ways never change, being ways of Divine perfection.

The Church is not to conform to the world, to become like it and to be absorbed into it, and to abandon the ancient method for the modern invention. It is not to adapt itself to the world, but to adapt the world to itself. It is not proof that the Church is not right because the world does not like it, and does not approve its ancient, changeless fashions and discipline; but it is very good proof that the world is all wrong and needs reconciling to God.

The issue, which has made this discussion necessary, really narrows down to this: Is there a revelation from God? Is the Church set in the world to make known this revelation and to exemplify it? Is the membership of the Church the family of God, and composed of a race of exiled kings soon to enter into their ancestral possessions, and trying now to reclaim to their father the lost possessions of the world? If so, the way is clear; and it is a way of exclusiveness (Truth is always exclusive of error, and right of wrong); a way of straightforwardness, of uncompromising adherence to the thing that is from God. It is a way of patient waiting. One can wait for results as long as God can; and can say with the Psalmist, "It is good for me to hold me fast by God, and to put my trust in Him."

Or, on the other hand, is Christianity a mere human philosophy, claiming to itself only a more

exalted wisdom, and a more perfect system of morals?

If so, every philosophical leader simply comes into the common market with his wares, and gets as many people to accept them as he can persuade to do so. Any one can, without presumption, believe and claim that his way is better than any other way, be that way Christian or otherwise.

One can champion Buddhism and affirm the doctrinal soundness of the "Light of Asia," with as much reasonableness as the Christian can of the prophecy of Isaiah or the Gospel of the New Testament.

And, correlatively and resultantly, if the way we are advocating, of dealing, with Sectarianism, is God's way, then your strenuous adhesion to it is evidence of the charity which "rejoiceth in the Truth," and of meekness, humility, and modesty.

And if on the other hand (and this the book of God will tell), it is merely our way, then our ardent adherence to it may possibly be just the bigotry, intolerance, and self-sufficiency it is too often considered to be, and is constantly charged as being.—E. W. Spalding, D.D.

WHAT WE MAKE IT.

Let's oftener talk of nobler deeds,
And rarer of the bad ones,
And sing about our happy days,
And not about the sad ones.
We were not made to fret and sigh,
And when grief sleeps to wake it
Bright happiness is standing by—
This life is what we make it.

Let's find the sunny side of men,
Or be believers in it;
A light there is in every soul
That takes the pains to win it.
Oh! there's a slumbering good in all,
And we perchance may wake it;
Our hands contain the magic wand—
Our life is what we make it.

Then here's to those whose loving hearts
Shed light and joy about them!
Thanks be to them for countless gems
We ne'er had known without them.
Oh! this should be a happy world
To all who may partake it;
The fault's our own if it is not—
This life is what we make it.
—Boston Transcript.

ON THE USE OF MONEY.

You must remember that the proper use of money is a christian duty. With it much good or much evil may be done.

1st. Some part of whatever you have must always be given to God. The offertory affords you a means of doing this.

2d. Some part of whatever you have must always be devoted to the relief of the wants of others.

3d. Besides the question of almsgiving there remains the duty of using the remainder aright. When spending money upon yourself, you should remember that it is to be spent for what is useful and necessary. It is a sin to waste it in what is unnecessary or useless. Be careful never to run into debt. If you should ever run into debt, you must remember that when you have money, your first duty is to pay what you owe.

FACTS TO BE REMEMBERED.

1. That the doctrine of the necessity of an Apostolic Ministry to the proper constitution of the Church and administration of the sacraments which he speaks of as having been long ago exploded, is held in terms by perhaps nine-tenths of all the Christians in the world.

2. That it has not been controverted or denied except by those Christian bodies which have unfortunately lost it.

3. That nine-tenths of the few who deny it in terms adhere to it in practice, and allow no man to administer the sacraments until he has been ordained by the laying on of hands of their chief ministers.—Church Messenger.

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ONE THING NEEDFUL.

In Martha's house the weary Master lay,
Spent with His faring through the burning day;
The busy hostess bustled through the room
On the household cares intent; and at His feet
The gentle Mary took her wonted seat;
Soft came His words in music through the gloom.

Cumbered about much serving, Martha wrought,
Her sister listening as the Master taught,
Till, something fretful, an appeal she made:
"Doth it not matter that on me doth fall
The burden? Mary helpeth not at all."
Master, command her that she give me aid."

Ah, Martha, Martha! that art full of care,
And many things thy needless troubles share—
Thus with the love that chides the Master
spake—
"One thing alone is needful—that good part
Hath Mary chosen from her loving heart,
And that part from her I shall never take."

One thing alone we lack! Our souls, indeed,
Have fiercer hunger than the body's need.
Oh, happy they that look in loving eyes!
The harsh world round them fades: the Master's
voice
In sweetest music bids their souls rejoice,
And wakes an echo there that never dies.

Selected.

THE ONE THING PLAIN.

At a recent conference of gentlemen who had come together to discuss the expediency of taking a certain course of action which might involve momentous results for them, after the talk had taken a wide range, one gentleman summed up the whole matter by saying: "I have seen a good deal of life, and I have heard a good deal about the value of experience, but, so far as I know, experience makes only one thing plain: that a man's only safety is in doing right." It was a great truth familiarly uttered, and it was a truth which went home, because it brought out clearly the fact that where different courses of action are open, the only question is, which course is right? Policy is man's thought about the wisest thing to do; principle is God's thought about the best thing to do. Half the troubles in life come because men lack courage at the critical point; they believe thoroughly in doing right, but when they come to a place where the moral aspect is not the only aspect of a question, and where very grave results may follow action they lack the courage to trust themselves entirely to principle, and endeavor to find a course which experience and policy will justify. Is it safe to say that whenever troubles come to a man who always does the right thing fearlessly at the right time, he is wholly spared those embarrassments and entanglements which beset the paths of those who try to follow principle with the aid of policy. Men have made footprints through life in every direction, and he who attempts to follow them will find himself hourly and endlessly perplexed; God has struck a solid highway, more lasting than the old Roman roads, along which every man may travel, not without clouds and storms, but free from the danger of losing his path and sure to reach the end of his journey in safety.

The whole wisdom of life lies simply in doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees that distance very imperfectly; God sees the end from the beginning. The wisest man goes astray, with Solomon and Bacon, and falls into abysses from which the man of far less knowledge, but of simple rectitude, is preserved. In every perplexity, in every crisis, do the thing which is right, if you have to do it with your eyes blinded and with the consciousness that you are putting your whole fortune in the scale. You are not casting your destiny into a lottery, full of chance as the future may seem to be, but putting your fate into the hands which sustain the universe.

No one should see so much of the flesh in us as we ourselves; and our conflict will continue until life's sun has set. No final victory before that hour.

OH, YE MOTHERS.

Six years ago I called one afternoon at a house where there were several daughters and one son—the youngest of the family—ten years of age. During my call upon the mother of this family, the boy, full of life and vigor, came in from school, shouting, "Where's mamma?" and a conversation like the following took place: "Ma, I'm going over to play with the Beebe boys in the next street—can't I?" "No, James, you must stay at home and play near, where I can know just where you are." "Oh, no, ma; I don't want to. There's no fun in our old yard, anyway; besides, I told Henry Beebe I'd come."

So far the conversation had gone on while the boy stood in the hall. The combat deepening, he walked into the parlor, was bidden to speak to me and to ask if my Charlie ever teased his mother, a question which he evidently thought superfluous to put, and not at all to the point. This small ruse on the part of the enemy was not to foil him, and he renewed the attack with greater energy, as if conscious that he was needlessly losing time. "I say, ma, let me go." "What are you going to do over there? You know I don't like to let you go with those rough boys." "Oh, we're just going to have fun. I'll be home to supper. Say quick, ma, I can go, can't I?" "Well, go along; don't bother any longer," and she added before the boy was out of hearing, "I suppose you'd go, any way, whatever I'd say about it!"

This incident happened six years ago. The boy is now sixteen years old; been out of school—much against his parent's wishes—a year and a half because he would not study—"All the boys were leaving school and getting places," he said. And "you know," said his mother to me, "you know it is hard to expect a boy to keep to his books when the whole influence of his companions is in a different direction." Of course, if mothers do not see to it that the home influence is stronger, sweeter, and higher than the outside force, though I. "We are a little worried over James," she continued. "What worries you?" "Oh, I don't know that we have much reason to worry, only he never wants to spend his evenings at home. He isn't out very late, and, of course, after business all day, which is pretty dull for a boy, he must have some recreation." "Do you know where he spends his evenings?" "Oh, he always says he's with the 'fellows.'" "Could you not have the 'fellows,' as he calls them, come to your house occasionally, and so make a pleasant evening?" "Dear me!" she replied, "James laughs at that proposal, and says, 'Why, ma, we should have a gay time here. You don't know boys.'"

A few days ago, I met a gentleman of business and said: "What do you know about the young men in such and such a store," mentioning the place where James is employed. "I know that there is scarcely a firm of vice that is not familiar to them." Alas, for the boy whose mother is not very much worried over him, when he wishes to spend all his evenings with "the boys!"

But this is the harvest—this worry is the beginning of the harvest that naturally enough, follows upon the sowing of six years ago. Some one has said that all material spoiling of children is accomplished between the ages of three and five. The child has a right to learn the lesson of thorough obedience before he is five years old, and no mother has done her duty who has not taught this lesson before five years have passed over the child's head. It is a lesson to be learned particularly from the mother.

Pitiable is it to hear the silly confessions of weak mothers. Not long since, I heard a weak mother say before a bright little fellow of four years: "I can't do anything with him. He minds his father, of course. I guess he's afraid of him, but he's beyond me, already."

Oh, ye mothers! Do you think for a moment what a harvest of "worry," of misery, ye are sowing for yourselves; to say nothing of the wrong done to the child who is not taught obedience to his mother, and that respect which must be the ground of his love? Listen to the maxims, on this point, never outgrown, of Rosseau:

"It behooves you always to grant to a child, at the first sign, whatever you do not intend to deny

him. Do not be lavish in your refusals, but do not recall them."

"Let the particle 'no,' when once pronounced, be a wall of brass which a child, after he has tried his strength against it a half a dozen times, shall never more endeavor to shake."

The young mother above referred to, who so recklessly confessed in the hearing of her boy that she had given up the reins into his own hands, was the same mother who, when a lady said to her, "You have only two children, I believe, Mrs. A.," replied, "Only two, thank Heaven!"—and over-hearing this, I could only say in my heart, "and Heaven grant you may never have any more!"

Oh, ye mothers! Why will ye despise the crowning glory of a woman's life, and not lift your hearts on high for strength and grace to train the baby soul that is given into your keeping, until it can be the noblest work of God, a self-controlled, pure, good man or woman?

O'er wayward childhood wouldst thou hold firm rule
And sun thee in the light of happy faces,
Love, Hope and Patience—these must be the graces,
And in thine own heart let them first keep school."

KEPLER'S PRAYER.

Both Kepler and Newton were profoundly devout. Kepler has left us a touching testimony of his sentiments in a prayer placed by him at the end of one of his works. Here is a translation of that prayer:

"Before quitting this table, upon which I have made all my researches, it only remains for me to raise my eyes and my hands towards heaven, and address with devotion my humble prayer to the Author of all illumination. O Thou, who—by the glorious light which Thou hast shed over all nature—raises our desires up to the sacred light of Thy grace, in order that we may be one day transported unto the eternal light of Thy glory, I give Thee thanks my Lord and my Creator, for all the joys that I have experienced in the ecstasies into which I have been thrown by the contemplation of the work of Thy hands! Now I have completed this book, which contains the fruit of my labours, and I have used in composing it the whole of the intelligence that Thou hast given me. I have set forth before men the grandeur of Thy works. I have explained these mysteries as well as my finite mind has permitted me to embrace the infinite extent of them. I have made all efforts to arrive at truth by the ways of philosophy and if it has occurred to me, a despicable worm, conceived and brought up in sin, to say anything unworthy of Thee, make me know it, in order that I may remove it. Have I allowed myself to cherish any self-complacent presumption in the presence of the admirable beauties of Thy works? Have I proposed to myself my own renown among men by raising this monument, which ought to have been consecrated entirely to Thy glory? Oh! if it has been so, receive me in Thy clemency and mercy, and grant me this favour, that the work I have just finished may ever be powerless to do evil, and that it may contribute to Thy glory and to the good of souls!"

PERTINENT QUESTIONS.

Has infidelity ever raised a man or woman from the haunts of vice and made his or her life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life and made him a kind husband and faithful father? Has it ever gone out into the heathen lands and found people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation until they adopted the customs of civilized nations? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of Wesleyan missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruit.—Exchange.

MABEL'S OFFERING.

An Epiphany Story.

It was a clear frosty day in January. All night long the soft flakes of snow had been steadily dropping, and in the morning it looked as if old mother earth had put on a new white mantle. The bare branches of the trees were laden with snow, and here and there tiny icicles glittered like diamond pendants.

"Such a beautiful world," thought Mabel, as she started out for a walk, carefully bundled up so that she could not catch cold, her hands tucked cosily away in her new muff where Jack frost could not give them a mischievous nip.

She had quite a long walk before her, but there was nothing that Mabel enjoyed more than a walk in the snow, so she trudged along, now and then singing a verse of some favorite hymn softly to herself, as her happiness fairly bubbled over in song.

She was going to take a message from her mother to a poor woman who sometimes worked for her, and although her little house was on the outskirts of the town, Mabel wished it was twice as far, so that she might have a longer walk.

"Won't you come in a moment and get warm?" asked the woman as Mabel delivered her mother's message.

"I'm not cold, thank you, but I will come in and see how Jimmy is to-day," answered Mabel.

The mother looked pleased as she answered:

"It will brighten him up a bit, I hope, for his pain's been so bad the last few days that he just frets all the time, and I haven't got anything to amuse him with, and take his mind off his pain."

Mabel knew Jimmy well. He had been one of the most active, mischievous little fellows to be found anywhere in town until about a year before, when a bad fall from which he never recovered had crippled him, and it was not to be wondered at that he found it hard to lie still and bear his suffering patiently.

His pale face brightened up as he saw Mabel, and he forgot his pain for a little while in listening to her merry chatter.

"Jimmy, I'll bring you down some pretty stories to read, if mamma will let me, and I know she will," she said presently.

Jimmy's eyes grew bright. He loved dearly to read, and he had long ago exhausted the small supply of books that his mother had been able to procure for him.

"Oh, thank you; when can you bring them?" he asked eagerly.

"To-morrow morning," answered Mabel. "Oh, no, I forgot. I am going to church in the morning, but I will bring them in the afternoon."

"Going to church," repeated Jimmy. "Why, what are you going to church for? It isn't Sunday."

"To-morrow is Epiphany, that's why we go to church," answered Mabel, surprised that Jimmy did not know.

"Epiph— what's that word?" asked Jimmy. "What does it mean anyhow?"

"Epiphany," repeated Mabel. "It means the manifestation of Christ to the Gentiles," she said, remembering her last Sunday's teachings.

But it was plainly to be seen in Jimmy's bewildered face, that he did

not understand a word of this explanation, so Mabel, who had been very carefully taught, tried in her simple childish way to explain it all to Jimmy.

She had to start at the beginning, for the poor little fellow was sadly ignorant of the truths which had been familiar to Mabel from babyhood, and she told him of the night when the shepherds watched their flocks on the Judean plains, and of the angel chorus that brought the good tidings of great joy.

Then she told him how the three wise men had gone to seek the infant King, and how the star of Bethlehem had gone before them and led them to the stable where the Saviour was cradled in a manger.

Jimmy listened eagerly. It was a new sweet story to him, and he forgot the pain that throbbed so wearily as he listened to Mabel, who was so interested that she did not notice that Jimmy's mother had forgotten her work and was listening too.

She told him of the gifts the wise men had brought to the Saviour, gold, frankincense and myrrh.

"Don't seem to me that those were very nice presents, except the gold," answered Jimmy.

"Myrrh isn't very nice, it's bitter stuff; I tasted it once, and I don't know what the other word means."

So Mabel explained to him that these gifts were symbolical of the Saviour's threefold work of Prophet, Priest and King.

"I wish we could give Him something now a-days," said Jimmy, when the matter was finally explained to his satisfaction.

"We can," answered Mabel.

"Rich folks maybe can," answered Jimmy. "They can give their gold and money, but a poor boy like me couldn't do nothing for Him."

"Oh, yes, you can," responded Mabel.

"Our Sunday-school superintendent was telling us last Sunday that no one was too young or too poor to bring gifts to Jesus, and oh, Jimmy, he said something that I do wish you could have heard. I'm afraid I can't tell you just as he said it, but he meant that if you were sick you could bring Him a gift. If you bear the pain patiently for His sake you bring Him frankincense, and everybody can love Him and give Him their hearts, and he cares more for that gift than for any other. It is more precious than gold to Him."

(To be Continued.)

OPENING THE HEART.

I knew a little boy whose heart was touched by a sermon on the words, "Behold I stand at the door and knock." My mother said to him, when she noticed that he was anxious, "Robert, what would you say to one who knocked at the door of your heart, if you wished him to come in?" He answered, "I'd say, 'Come in!'" She then said to him, "Then say to the Lord Jesus, 'Come in!'"

The next morning there was a brightness and a joy about Robert's face that made my father ask, "Robert, what makes you look so glad and joyful to-day?" He replied, joyfully "I awoke in the night, and

felt that Jesus Christ was still knocking at the door of my heart for admittance into it.' I said to him, 'Lord Jesus, come in!' I think He has come into my heart. I feel happier this morning than I ever was in my life. How ungrateful and wicked in me to keep Him waiting outside so long!"

—And this story of Mr. Vanderbilt who died leaving two hundred millions of dollars, might interest our growing boys:—

"Many times have been told of Mr. Vanderbilt, one teaches a lesson of true obedience that cannot fail to be helpful to every son, big and little, who hears it. When Mr. Vanderbilt was thirty-two years old, and had little boys of his own, he went on a voyage with his father around the world in a steam yacht. One day while walking the deck of the boat with his father, he was smoking.—Commodore Vanderbilt turned to William H. and said: 'I wish you would give up that smoking habit, of yours. I'll give you \$10,000 if you will do it.' 'You need not give me any money; your wish is sufficient,' answered the son; and he threw his cigar overboard, and never smoked again. William H. Vanderbilt by that act showed true obedience. He obeyed a wish, he did not wait for a command."

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ he can not lead a prayer meeting or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror for intoxicating drinks. He ought to be peaceful, gentle, merciful, generous. He ought to take the part of a small boy against large boys. He ought to discourage fighting. He ought to refuse to be a party in mischief, to persecution, to deceit. And above all things he ought now and then to show his colors.

—A pretty story is told about the Princess Eugenie, sister of the King of Sweden. She recently sold her diamonds to raise funds in order to complete a hospital in which she is interested. When visiting this hospital, after its completion, a suffering inmate wept tears of gratitude as she stood by his side, and the princess exclaimed, "Ah, now I see my diamonds worth having? They didn't flash in the eyes of pleasure-loving men and women, but they must have sparkled with wonderful light as the Lord of light looked down upon them!"

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THE LORDS DAY.

"Mother, I suppose one reason they call this day a holy day is because it's such a loving day," said a little boy as he stood by his father's side and looked up in his mother's face, as she was nursing the youngest child in her arms.

"Why, every day is a loving day," said the mother; "I love father, and father loves me, and we both love you and baby every day, as well as on Sunday."

"Ah, but you have not time to say so," replied the child quickly, "and father cannot take me to hear the minister and the singing on other days, and he cannot lift me on his knee, and talk to me about good boys and men. Oh, mother, it's a loving day."



WELLAND CANAL.

Notice to Contractors.

Sealed Tenders addressed to the undersigned and endorsed "Tender for Lock Gate Timber," will be received at this office until the arrival of the Eastern and Western Mails, on TUESDAY, the 9th day of FEBRUARY next, for the furnishing and delivering, on or before the 22nd day of June next, 1886, of Oak and Pine Timber, sawn to the dimensions required for increasing the height of the Lock Gates on the WELLAND CANAL.

The timber must be of the quality described and of the dimensions stated in a printed bill which will be supplied on application, personally or by letter, at this office, where forms of tender can also be obtained.

No payment will be made on the timber until it has been delivered at the place required on the Canal, nor until it has been examined and approved by an officer detailed to that service.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$600 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.

The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 22nd January, 1886.

"PAY YOUR DEBTS."

Bobby was playing with his toys, when his father came in and sat down by him, and said, "Come, Bobby, come, now pay your debts."

The little fellow climbed up on his father's knees, put his arms round his neck, laid his soft cheek against his father's rough beard, and began kissing him with all his might.

"Is that the way little Bobby pays his debts?"

"Yes," said his father. "All he can do is to love his father; and see, he loves me just as hard as he can."

His father clothes him, feeds him, cares for him, watches him by night and by day, works hard that Bobby and his mother may have a pleasant, happy home; and how can Bobby pay father for all his kindness and care?

The little boy pays his debts with love. That is a beautiful way. How good it is in God to give children this kind of money to pay their debts with!

But remember that love is something more than kisses and caresses and hugging, and saying, "I love you, papa." It is more substantial than these. True love speaks by actions as well as by words. This, too, is the only way to pay our dear heavenly Father—by love.

Dear heavenly Father, give me, give all the dear children, more and more love to pay their debts with.

THE MOON'S INFLUENCE.—Upon the weather it is accepted by some as real, by others it is disputed. The moon never attracts corns from the tender, aching spot. Putnam's Painless Corn Extractor removes the most painful corns in three days. This great remedy makes no sore spots, doesn't go fooling around a man's foot, but gets to business at once, and effects a cure. Don't be imposed upon by substitutes and imitations. Get "Putnam's," and no other.

THE PLUMS.

Mrs. H. once took her four children to pay a visit to their grandfather, in his beautiful garden. Their grandfather brought them, on a vine-leaf, four plums, as yellow as gold and as large as eggs. He regretted that there was not more of them ripe. "Now you must contrive amongst yourselves," said he, jokingly, "how you can divide your four plums between five persons without letting any be broken in the division."

"Oh, I will do that," said Charlotte, the eldest sister. "I only ask for myself that I may be allowed to mix and reckon together things of two different kinds."

She took the four plums and said: "We 2 sisters and 1 plum make together 3. My 2 brothers and 1 plum also make 3. These 2 plums and 1 mother make another 3. So it comes right, and their is no breaking."

Charlotte's brothers and sisters were well satisfied with this division;

but the gratified mother insisted that each of the children should receive a plum, and their grandfather brought Charlotte a beautiful nosegay besides, "For," said he, "Charlotte's ingenious reckoning does much honour to her wits, but still more honour to her affectionate heart."

"To wit and knowledge praise is due,
But a good heart is worth the two."

HORSFORD'S ACID PHOSPHATE.

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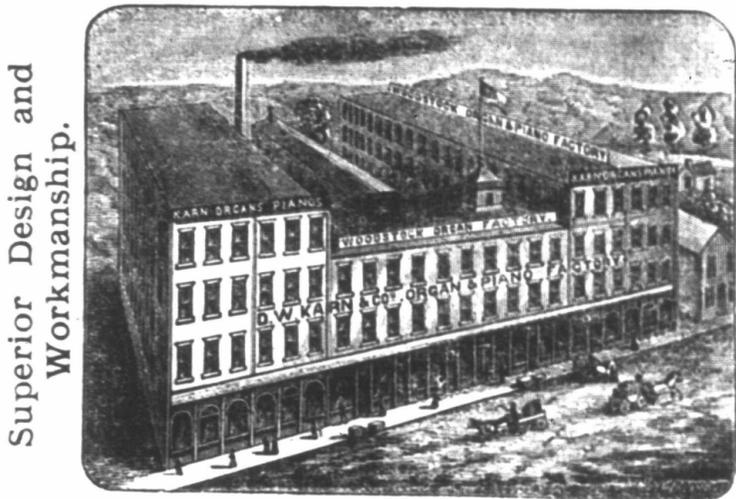
THAT BOOK.

"Toss me that book," said a boy to his little sister. "It isn't a book," said Miss Three-year old. "It is the Bible, and it is not to be tossed." That was a lesson in reverence for her older brother to learn.

Charlie's Latin grammar, the stories and histories on the centre table, even that illustrated edition of Longfellow's poems—all these were books, according to the little maiden's idea; but the big volume out of which papa read in the morning, and the morocco one with gilt clasps that mamma carried to Sunday School, were not books, they were Bibles. Sometimes, perhaps, when mamma was not looking, she might venture to toss a book that did not have pretty covers, but the Bible never.

We like the way this little girl revered the Bible. It is not a common book. It is the book of books. When we receive little presents from our friends, we value them very much in proportion as we love the givers. So should we value the word of God, His present to us, so highly that, no matter how simple the covers that enclose it, we shall always desire to take the best care of it, and allow it to serve no ignoble purpose.

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