

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, MARCH, 4, 1880.

[No. 10.]

ATKINSON & ARDAGH,
Barristers, Attorneys and Solicitors,
MONEY TO LEND ON FIRST-CLASS SECURITY.
INVESTMENTS CAREFULLY MADE.
CONVEYANCERS &c.
OFFICE—No. 1 York Chambers, Toronto Street, Toronto.
WM. P. ATKINSON. HENRY H. ARDAGH.

SPENCER & SMELLIE,
BARRISTERS & ATTORNEYS-AT-LAW
Solicitors-in-Chancery & Insolvency, &c.
Funds invested on Real Estate, and money to lend on reasonable terms.
Office—30 ADELAIDE STREET EAST,
Opposite the Post Office. Toronto, Ont.
T. H. SPENCER, L. L. D. ROBT. SCARTE SMELLIE.

WADSWORTH & UNWIN,
PROVINCIAL LAND SURVEYORS
Draughtsmen and Valuers,
2 Adelaide Street East, Toronto. V. B. Wadsworth, Chas. Unwin, R. M. Bonfellow, V. Sankey.

M. SHEARD,
Architect.
48 Adelaide St. East, opp. Court House,
TORONTO.
Correspondence Solicited.

TORONTO STAINED GLASS WORKS.
WILLIAM ELLIOTT,
12 & 14 Adelaide Street, West.
CHURCH GLASS IN EVERY STYLE

J. R. MASON,
COMMERCIAL AND GENERAL JOB PRINTER.
OFFICE:
HART'S LADIES' MONTHLY,
33 & 35 ADELAIDE ST., WEST, TORONTO.

FOR BOOTS and SHOES
Do sure and go to
H. & C. BLACHFORD
37 & 39
KING STREET EAST
They have the largest and best assortment in TORONTO.

WEBBER & Co.,
—MANUFACTURERS OF—
GRAND, SQUARE & UPRIGHT
PIANOFORTES!
FACTORY AND WAREHOUSES:
Cor. Princess & Ontario Streets,
KINGSTON, ONTARIO.

FIRST PRIZE and Diploma Provincial Exhibition, 1871; and two First Prizes at Hamilton, 1872.
Responsible Agents wanted in several unrepresented Counties of Ontario.

Wonderful Improvement
—IN—
Jacobs' Lithogram!

Patented 16th July, 1879.

One Hundred Impressions can now be taken from One Original.

After a series of experiments, conducted at great cost, and involving much labor, JACOBS' LITHOGRAM has been so completely perfected that it is not alone more durable, but so altered in construction and thickness that the patentee of this wonderful labor and time saving apparatus is enabled to offer a guarantee with each Lithogram sold, providing the directors furnished are complied with. Postal Card, Note, Letter, Legal and Folio Size.

Price respectively \$2.50, \$5.00, \$7.00, \$9.00 and \$12.00.

SPECIAL SIZES MADE TO ORDER, A liberal discount to the Trade.

Agents wanted throughout the Dominion Send for circular.

J. M. JACOBS,

Patentee and Manufacturer.

Eastern House—457 St. Paul St., Montreal.
Headquarters for the United States, 3 Arch Street, Boston, Mass.

Composition for refilling Tablets furnished at one-half the original cost.

N. B.—I would call the attention of the clergy to the above advertisement. J. M. J.

THE PINAFORE,
5 CAER HOWELL ST.,
OPP. MURRAY ST.
DRESSMAKING.

Ladies' and Children's Underwear.

BRIDAL TROUSSEAU a SPECIALTY

EMBROIDERIES, LACES, ETC.

WOOLS & FANCY GOODS, STAMPING

COOPERS'

Are showing the choicest goods in

WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS.

SCARFS, TIES, AND UMBRELLAS.

MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, &c.

A Large Stock to Select from.

Liberal terms to the Clergy.
109 YONGE STREET, TORONTO.

A. W. BRAIN,
—AGENT FOR—
THE GENUINE MADE NEW YORK
Singer Family Sewing Machines,
And repairer of all kinds of Sewing Machines.
Machines Oil, Cottons, Needles, Bobbins and Parts of all Machines at Lowest Rates.
P. O. Box 229. [7 Adelaide St., East.] Toronto.

Specially Important to Clergymen

NO MINISTER, ESPECIALLY those with a family, should be without an insurance against accident. They are out in all weather and at all times of the day and night, and an accident befalling them would involve both themselves and their families in great distress. By the payment of the insignificant sum of \$5.00 A YEAR to the ACCIDENT INSURANCE COMPANY of Canada, a clergyman can insure his family \$1,000 in the event of fatal injury, or \$5 A WEEK to himself during any temporary disability arising from Accident. The insurance can be increased in proportion of charge. No prudent clergyman should disregard this. If they cannot afford it, their congregation should make the provision for them.

THE ACCIDENT

INSURANCE COMPANY, of Canada, has agents in every city and town in Canada. The Head Office is 260 St. James St., Montreal, and any communication directed to the Manager there will meet with immediate attention.

President, SIR ALEXANDER T. GALT,
Manager, EDWARD RAWLINGS

NOTICE.

Staffordshire House,
289 YONGE STREET.

RICHARD MOIR,

Is now showing a complete stock of China Crockery and Glassware suitable for the Christmas season, also a large and varied assortment of Moustache, Motto, and Gift cups and saucers, French and Bohemian Vases, French China Flower Pots, French Flowers for Table decorations, French toilet Sets, and Dresden China Ornaments, Parisian Busts and Figures, Cutlery and Plated Goods, Majolica and Jasper Cheese Stands and Covers, Japanned and Paper Mache Tea Trays, &c. Choice old willow China Tea Sets, Queensware toilet Sets, Dinner Sets and Chamber Sets, Bronze Lamps very cheap, &c.

RICHARD MOIR,
IMPORTER, TORONTO.

ESTABLISHED 1869.

ONTARIO STEAM DYE WORKS,
WHOLESALE AND RETAIL.
334 YONGE STREET, TORONTO.

THOMAS SQUIRE,
PROPRIETOR.
Merchants Work a Specialty.

S. R. WARREN & SON,
Late of MONTREAL,
CHURCH ORGANS.
FACTORY—COR. WELLESLEY & ONTARIO ST., TORONTO.

Builders of all the largest organs and any number of small ones throughout the Dominion. Specifications promptly furnished on application.

BOOKS.

A full stock of the publications of
The Society for Promotion Christian Knowledge
Including all their New Books. Also a stock of the publication of the

Church of England Sunday School Institute.

Catalogues forwarded to any address.

Rowell & Hutchison,
70 King St. East, Toronto.

TORONTO STEAM LAUNDRY.

Cor. Bay & Wellington, or 65 King St. W

Families can have their linen washed and rough dried

FOR \$1.50 PER 100 PIECES,

Or small quantities in same proportion.

G. P. SHARPE.



M. A. & B. A. ROBES,
UNIVERSITY ROBES,
TRINITY COLLEGE ROBES,
ACADEMICAL CAPS,
SURPLICES & STOLES.
QUEEN'S COUNSEL ROBES,
BARRISTERS' ROBES,
Q. C. AND BAR BAGS.

The above IMPORTATION just received and for sale at

B. & M. SAUNDERS,
Remaine Buildings,
TORONTO.
Sept. 2, 1879.

ESTABLISHED 1856.

P. BURNS,

—WHOLESALE AND RETAIL DEALER IN—

COAL AND WOOD,

—BEST QUALITIES.—

Best Hard Wood, Beech and Maple, dry, long.....\$5.00 per cord

Best Hard Wood, Beech & Maple, Cut and Split..... 4.00

Soft Coal and all other descriptions at LOWEST RATES IN THE CITY.

Orders left at Offices—Corner Front and Bathurst Streets, Yonge Street Wharf, and 51 King Street West, will receive prompt attention.

N. B.—Special rates for large orders of coal for the next ten days.

J. BRANSTON WILLMOTT, D.D.
S. M. D. S., Prof. of Operative Dentistry and Dental Pathology, School of Dentistry, says "Having carefully examined

CALLENDER'S ORALINE AND COMPOUND DENTIFRICE,

I can cordially recommend them as containing all the essentials of a first-class DENTIFRICE.

PREPARED BY

F. G. CALLENDER, TORONTO.

Kept By All Druggists.

MENEELY & COMPANY, BELL
FOUNDERS WEST TROY, N. Y. Fifty years established. Church Bells and Chimes Academy, Factory Bells, Etc. Patent Mountings. Catalogues free. No agencies.

CLINTON H. MENEELY, BELL
Company, successors to Meneely & Kimberly Bell Founders, Troy, N. Y. Manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues sent free to parties needing Bells.

Printing Press

For business or pleasure, young or old. Do your own printing and printing. Catalogues of presses, and other information, sent free to parties needing Bells.

G. P. SHARPE.

BLIMMYER MFG CO
BELLS
 Church, School, Fire-alarm, Fire-escape, Ice-cream, warrant-
 ed. Catalogue with 700 testimonials, prices, etc., sent free.
 Blimmyer Manufacturing Co., Cincinnati, O.

VICK'S Illustrated
FLORAL GUIDE

A beautiful work of 100 pages, one Colored Flower Plate, and 500 Illustrations, with Description of the best Flowers and Vegetables, with price of seeds, and how to grow them. All for a FIVE CENT STAMP. In English or German.
VICK'S SEEDS are the best in the world. FIVE CENTS for postage will buy the FLORAL GUIDE, telling how to get them.
 The Flower & Vegetable Garden, 175 pages, Six Colored Plates, and many hundred Engravings. For 50 cents in paper covers; \$1.00 in elegant cloth. In German or English.
 Vick's Illustrated Monthly Magazine—32 Pages, a Colored Plate in every number and many fine engravings. Price \$1.35 a year; Five Copies for \$5.00. Specimen Numbers sent for 10 cents; 3 trial copies for 25 cents.
 Address **JAMES VICK**, Rochester, N. Y.

CANADIAN PACIFIC RAILWAY.
 Tenders for Rolling Stock.

TENDERS will be received by the undersigned up to Noon of MONDAY, the 23rd FEBRUARY instant, for the immediate supply of the following Rolling Stock:—
 1 First Class Cars.
 2 Postal and Baggage Cars.
 60 Box Cars.
 60 Platform Cars.
 Drawings and Specifications may be seen, and other information obtained on application at the office of the Engineer-in-Chief, Pacific Railway, Ottawa, and at the Engineer's Office Intercolonial Railway, Moncton, N. B.
 The Rolling Stock to be delivered on the Pembina Branch Canadian Pacific Railway, on or before the 15th of MAY next.
 By Order,
F. BRAUN,
 Secretary.

DEPT. OF RAILWAYS & CANALS,
 Ottawa, 11th February, 1890.
 The time for receiving the above Tenders is extended one week viz. to MONDAY 1st MARCH, and the time for delivery of a portion of Rolling Stock is extended to the 1st JUNE.
 By Order,
F. BRAUN.

THE DOMINION CHURCHMAN
 THE CHEAPEST AND BEST CHURCH FAMILY PAPER FOR THE DOMINION.
 ONLY ONE DOLLAR A YEAR.
 IF PAID STRICTLY IN ADVANCE.

If not paid strictly in advance the price will be Two Dollars; and in no instance can this rule be departed from.

Subscribers are requested kindly to examine the address Label on their paper to see when their subscription falls due, and forward their subscription promptly, so as to secure it at the rate of one dollar a year.

ADDRESS:
FRANK WOOTTEN,
 EDITOR & PROPRIETOR,
 11 YORK CHAMBERS,
 Toronto Street, TORONTO.
 P.O. Box 449.

1880.
Harper's Young People.
 ILLUSTRATED.

The evils of sensational literature for the young are well known, and the want of an antidote has long been felt. This is supplied with Harper's Young People, a beautifully illustrated weekly journal, which is equally devoid of the objectionable features of sensational juvenile literature and of that moralizing tone which repels the youthful reader.

INDUCEMENTS FOR 1880.

Thirty Numbers of HARPER'S YOUNG PEOPLE will be furnished to every yearly subscriber to HARPER'S WEEKLY for 1880; or, HARPER'S YOUNG PEOPLE and HARPER'S WEEKLY will be sent to any address for one year, commencing with the first Number of HARPER'S WEEKLY for January 1880, on receipt of \$5.00 for the two Periodicals.

Remittances should be made by Post-Office Money Order or Draft, to avoid a loss of loss.
 Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.

Address **HARPER & BROTHERS**, New York.



Canadian Pacific Railway.

TENDERS for a second 100 miles section WEST of RED RIVER will be received by the undersigned until noon on Monday, the 25th of March next.
 The section will extend from the end of the 18th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of Bird-tail Creek.
 Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Office, in Ottawa and Winnipeg, on and after the first day of March, next.
 By Order,
F. BRAUN,
 Secretary.

DEPT. OF RAILWAYS & CANALS,
 Ottawa, 11th February, 1890.

FURST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO
 —STAINED—



Glass Works.

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES,
 DWELLINGS,
 PUBLIC DWELLINGS,
 &c., &c.,

In the Antique or Modern Style of work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.
R. LEWIS, London, Ont.

RELIABLE SEEDS!

It will pay intending purchasers of seeds to get a copy of the Twenty-Fifth Annual Publication of my Illustrated and Descriptive Catalogue of Seeds for 1880. Mailed free on application.

J. A. SIMMERS, Seed Merchant, TORONTO.
 147 King Street East, nearly opposite St. James' Cathedral.

J. W. ELLIOT,
 DENTIST,
 Nos. 48 & 45 KING STREET WEST,
 OVER E. HOOPER & Co's DRUG STORE,
 —TORONTO.—

REFERENCES: The Right Reverends the Lord Bishop of Toronto, Huron, and Ontario.

J. W. ELLIOT'S
Patent Saver
HALL STOVE.

The advantages gained over all other stoves are it produces the greatest amount of heat from a given amount of fuel; this is accomplished by the flue pipe, which is bent down, around and underneath the base. Another object is to secure the greatest possible benefit of the fire which consists in placing around the body of the stove a series of internally projecting pockets overflapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and, after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire, thereby producing far greater results from a

GIVEN AMOUNT OF FUEL THAN ANY OTHER STOVE.

An Evaporator which is part of the Stove.

The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

It is Simple and Easy to Control.

The base plate is of cast iron in the place of zinc or other perishable material and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and the circulation produced thereby equalizes the temperature of the room.

There are two grates similar to the base of a circular bracket. They can be rotated together or separately.

The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.

For further information apply to

J. W. ELLIOT,
 43 & 45 King St. W.,
 TORONTO, Ont.

P. O. Box 76.

TO ORGANISTS. — BERRY'S
BALANCE HYDRAULIC ORGAN BLOWER.
 These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.
 They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, are now proved to be a most decided success. For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, **WM. BERRY**, Engineer, 22 Anderson St., Montreal. P. O. Box 270.

431167
GENUINE SINGER

Sewing Machines

—SOLD IN 1879—

Being 74735 More

THAN IN ANY PREVIOUS YEAR.

Three-Fourths

Of all the Sewing Machines sold throughout the world were

GENUINE SINGERS.



The SINGER Mfg. Co.

No. 66 KING STREET WEST, TORONTO.

SPRING 1880. STOCK
 COMPLETE FOR THE SEASON.

I have this season purchased earlier than usual in order to secure my stock as far as possible at the prices ruling last season, and have succeeded in a way that I believe will prove very satisfactory to my customers. It must be well known to most gentlemen that all WOOLEN FABRICS have advanced very much of late, but I propose selling my early purchases at the old prices.

R. J. HUNTER,
 MERCHANT TAILOR
 Cor. King & Church Sts., Toronto.

PHONOGRAPHY!

Phonography will save three-fourths of your own time by enabling you to jot down your thoughts as quickly as they arise.

Instructions given in Schools, class or private by **J. J. PRITCHARD**, Certified Teacher, P. O., Toronto.

HART & RAWLINSON,
 PUBLISHERS,

BOOKSELLERS AND STATIONERS,
 5 KING ST. WEST, TORONTO.

THE GREEK TESTAMENT, with a critically revised text; a Digest of various Readings; Marginal References to verbal and Idiomatic usages; Prolegomena; and a critical and Exegetical Commentary, by **Henry Alford**, D.D. Seventh Edition, 4 vols., \$5.00.

BICKERSTETH'S HYMNAL, Companion to the book of Common Prayer in all the various Prices and Styles of Binding, both new and old editions; also a supplement to the old edition, containing all the additional Hymns contained in the new edition.
 Price sent on application.

Hart & Rawlinson,

BOOKSELLERS & STATIONERS,
 5 King St. West, Toronto.

SUBSCRIBE FOR.
 —THE—

'Dominion Churchman'

H. J. MATTHEWS & BRO.,
 No. 98 YONGE STREET.

GILDERS!

PICTURE FRAME & LOOKING GLASS MARRIERS

—AND IMPORTERS OF—
 FINE ENGRAVINGS, CHROMOS, PHOTOGRAPHS, ILLUMINATIONS, GENERAL FINE ART GOODS.



Sewing off a Log.
 Easy and Fast.
 Our latest improved sawing machine cuts off a 2-foot log in 2 minutes. A \$100 PRESENT will be given to two men who can saw as much in the old way, as one man can with this machine. Circulars sent free.
W. GILES, 741 W. Lake St., Chicago, Ill.

L ord
 of Lord
 fession a

The F
 invited
 er, inter
 early th
 St. Paul
 address
 days, th
 at St. P.

The B
 his clerg
 gatherin
 one spiri
 blessing
 and to re
 His love,
 he has fi
 where, u
 may all
 season of
 March 21
 the Cath
 by a spec

The B
 votional,
 the Sprin
 and Pad
 Commun
 Evening
 The servi
 fertories
 Bursary]

On the
 mpositio
 Deacones
 of the L
 Westbour
 will be a
 other as a
 to the Pa
 is now a
 parishes.

A corre
 ter, refers
 by the F
 Hants, v
 adopts th
 ante-com
 The Bish
 the Vicar
 Table, wt
 is lawful
 though hi
 Communi
 he greatly
 be compel
 not enjoir
 it.

The de
 P., Treas
 The loss i

Dominion Churchman.

THURSDAY, MARCH 4, 1880.

Lord Ebury is dangerously ill, and probably will not be able to introduce into the House of Lords his proposed Bill for putting down confession and absolution in the Church.

The Bishop of London has for the last two years invited his clergy to meet for a day of united prayer, intercession and thanksgiving. As Lent came early this year and the Dean and Chapter of St. Paul's are providing a mid-day service with an address for every week day in Lent, except Saturdays, the Bishop has arranged for a "quiet day" at St. Paul's on Tuesday, November the 6th.

The Bishop of Lichfield has published a letter to his clergy, in which he states, that with a view of gathering them at one time, with one mind, and in one spirit, in the presence of God to implore his blessing on the work to which he has called them, and to refresh their souls with the Sacrament of His love, and with meditation upon His Holy word, he has fixed upon a number of convenient centres, where, under the guidance of other Dioceses they may all have the blessing and enjoyment of a brief season of devotional retirement. On Tuesday, March 2nd, the Bishop will deliver his Charge in the Cathedral at 12.30 p. m., which will be preceded by a special service.

The Bishop of Rochester has arranged to hold devotional meetings for the clergy of his Diocese in the Spring Ember Week, at Clapham, Rochester, and Paddington. There will be Litany and Holy Communion with an address from the Bishop; and Evening Prayer at 8, with another address. The services will be for the clergy only, and the offertories will be devoted to the Bishop's Diocesan Bursary Fund.

On the 20th ult., two ladies were set apart, with imposition of hands, by the Bishop of London, as Deaconesses. The service was held in the Chapel of the London Diocesan Deaconess Institution, Westbourne Park; and one of the new-Deaconesses will be a member of that community, while the other as an independent Deaconess, will be licensed to the Parish of St. Peter's, Eaton Square. There is now a great demand for Deaconesses in large parishes.

A correspondence with the Bishop of Winchester, refers to the conduct to of the Church services by the Rev. W. Boys, Vicar of Fordingbridge, Hants, who, while administering the Eucharist, adopts the eastward position, and only reads the ante-communion services to the communicants. The Bishop states that he has no power to order the Vicar to consecrate at the north end of the Table, when the Privy Council has declared that it is lawful to consecrate eastwards. He adds that, though his feeling might be in favour of the ante-Communion service being read at morning prayer, he greatly doubts whether the clergyman could be compelled to say it twice. As the rubric does not enjoin it, he does not see how he can command it.

The death is announced of Mr. John Torr, M. P., Treasurer of the Liverpool Bishopric Fund. The loss is felt to be severe. As the Bishop of

Chester states his "honoured name must ever be associated with the movement for the creation of the proposed see of Liverpool, and whose great liberality and earnest work in its behalf can neither be ever appreciated or ever forgotten." Of the £80,894 stg. promised, £72,000 has been paid and invested; and it now remains for the London Committee of the Additional Bishopric Society to complete the arrangement they had made with Mr. Torr.

A letter in the *Church Times* has this:—Roman Catholics deny that they can be fairly accused of Mariolatry. It is their own fault if they are misjudged. Most persons would think this extract from a prayer proves the charge. "I reverence you, O Sacred Virgin Mary! and, together with the Holy Trinity, bless and praise you infinitely." However these words may be explained, it is hard to see how, if St. Mary is to be praised *infinitely*, that God Himself can be praised *more*. The prayer is to be found on page 252 of "The Devotion and Office of the Sacred heart." (Duffy, Dublin, 1855.)

The Bishop of Bedford (Suffragan for East London) has consented to become a patron of the Free and open Church Association, of which Earl Nelson is the President.

The Hon. and Very Rev. A. Duncombe, Dean of York, died on the 26th ult., after a long illness. Under his rule as Dean the Cathedral has been cared for in its minutest details. As Prolocutor of the lower house of the York Convocation he acted with great judgement. He was a thorough Churchman. Some years ago he was offered the Bishopric of Argyll and the Isles, which he declined. He was a son of the first Earl of Faversham, and was born in 1814.

The town of Maidstone (Kent) is remarkable for the low tone of its Churchmanship. It has a population of 80,000, contains 8 Churches, with sittings for 6,868 persons, while the meeting houses, numbering 9, contain sittings for 8,998. On a recent Sunday morning the attendance at the Churches was 1,758; at the meeting houses, 935!

The Earl of Beaconsfield, in reply to a speech from the Duke of Argyll, declared that the time had now arrived when the possession of the great gates of India had to be settled for ever, and that having never swerved in their policy, complete command of the great gates of the Indian Empire had been obtained with absolute success. "This is regarded as another illustration of what Earl Derby calls "the gunpowder and glory" line.

Rumours of a dissolution of the British Parliament are rife. The *Standard* says it must take place at an early day if business continues to be so much obstructed.

It seems impossible to separate Irish distress from Irish politics. The character of some of the resolutions passed in Dublin, at a meeting over which the Lord Mayor presided, has led the Duke of Marlborough to decline being present at the Lord Mayor's inaugural banquet. The banquet will therefore be abandoned and the money it would cost be given to the poor.

The Metropolitan of South Africa contemplates the establishment of a Bishopric at Delagoa Bay.

During the year 1879, there were 1,359 clergymen ordained in England; 782 of whom were Oxford or Cambridge men, as against 769 in 1878.

THE FOURTH SUNDAY IN LENT.

THE doctrine of God's Providential care for man is that which the Scriptures everywhere teach, and which the Church brings before us as one of the subjects suitable for the present season. The doctrine of a particular Providence is in danger of being almost entirely laid aside with many among us, who seem to forget that a Providence, to be such at all in a dispensation like that under which we now live, must be a particular Providence. The subject, however, is, like every other indeed, one that may be much abused. But there need be no contrariety whatever between a full recognition of a particular Divine Providence and even an eager attention to business with a large exertion of all the faculties of mind and body in pursuing the interests of time. There have always been many men whose lives have shown how perfectly compatible with a child-like faith in the Providence of God is an uninterrupted exertion—or rather how that faith is the very spirit and nerve of this exertion. God does not promise us all that, if we lie down on the banks of the brook Cherith, ravens shall come to feed us. There is much truth in the aphorism that God helps them who, while doing Him true honour, help themselves. But then it is God who helps them, and that so efficiently that they could not possibly do without His help. It is He that kindles the brain; it is He that nerves the arm; it is He Who sustains day by day through the weary hours of work the various powers of mind and body; and the result of all, though due in one sense most certainly to human exertion, is, in a higher and truer sense, His gift. Between the teaching of the Bible on this subject and a large exertion on the part of man, undertaken on a principle of duty, there is no opposition whatever. The Kingdom of God and His righteousness are to have the first place in the soul's attention; there is to be no over-anxiety about the results of work, while the work itself is not to be left undone, and at the same time there is to be a full and unreserved trust in God's Providential care.

PROGRESS OF THE CHURCH.

THE following paragraph from *The Living Church*, Chicago, is remarkable:—
"We find some curious statistics in relation to the growth of some of the sects in Connecticut, as compared with that of the Church. For the last twenty years, the percentage of increase among Church-people is 69 per cent.; while that of the Congregationalists, Baptists and Methodists, is 20, 33, and 13 per cent, respectively. Combine the three denominations into one, and the growth of the Church is still far in excess. There are reliable figures to show, that—while the Presbyterians in the country at large, fall far behind the increase in the population, the increase of the Church in ten years has been twice as great as the general growth of the country. In Con-

neatly the ministerial accessions to the Church from the Congregationalists, have been quite as surprising. In twenty years they have lost 26 ministers, and of them 13 have come to the Church. They gained, during the same time, 25 from other religious bodies, and of these only one went to them from the Church. We fear that much as is made of an Episcopal minister leaving the Church, they will hardly think that thirteen to one is a fair exchange. The study of statistics is most interesting; and, while the Church seems to be over-shadowed by many of the religious bodies around her, yet she need have no fear of any comparison that may be made in the matter of relative growth. There are many facts that go to show that she is to be the Church of the future. The *Christian Union* calls attention to the large accessions to our ministry from without, and asks for the reason; whether it is the greater liberty that is wanted, or stability of doctrine, or a purer and a better form of worship. The Church is ready to grow, if men would only let it; if her worst foes were not those of her own household. We are, as we ought to be, a Militant Church, but we need not therefore turn our weapons upon each other. Diverse opinions and schools there always will be; and, within certain limits, so they do not pass the bounds of loyalty to the common Mother, they are to be tolerated. It is not necessary that all members of a family should have the same lineaments, or the same color of eyes and hair, so we be assured that they have the same blood."

The facts here mentioned are as deserving attention as the principles enunciated, are excellently suited to the present time. We commend them to the consideration of our people in this country, satisfied that they represent the soundest aspect of the Church's teaching, and are therefore deserving the most attentive consideration.

IN MEMORIAM.

THERE are but few men, who have lived amongst us, to whose memory a tribute of affection and respect is so justly due, as to the Reverend James Bovell, M. D., of whose death in the island of Nevis intelligence has lately reached us. Some there are who can look back to his first arrival in this country, and can recall with thankfulness the long course of his blameless and eminently useful life.

Testimony will readily be borne, by persons far better qualified than ourselves, to his professional ability, to his enthusiastic devotion to scientific enquiry, and to his almost intuitive perception of the cause and character of disease; we would rather bear our witness to the moral excellence by which intellectual these gifts were ennobled, and to the pious dedication of them to the glory of God and to the benefit of man.

In the sick chamber he was not only the medical adviser, but often the tender nurse—the loving friend, solicitous alike for the bodily and spiritual welfare of the sufferer. There are some—probably many—who have good cause to remember times of trial, at which, though he was free from all professional responsibility, strong sympathy with suffering and the pure love of doing good led him to watch beside the sick bed, and to apply, as none less skilled could have applied, the means which by God's blessing, saved the life which was trembling on the verge of dissolution.

Nor may we fail to acknowledge the warm interest which he took in all which directly concerns the well-being of the Church. It is a striking proof of the high esteem in which he was held, that

the office of Lay Secretary of the Diocesan Synod was confided to him, year by year, from the first meeting of Synod in 1851 to the year 1869 inclusive. Before the Synod met in the year 1870, it became necessary that Dr. Bovell should leave Canada for the West Indies, and, after being there for some time, he yielded to the earnest solicitations of the Bishop of Antigua, that he should receive Holy Orders. He shrank, indeed, with characteristic modesty and diffidence, from assuming so great a responsibility, and was at last induced to consent, only in view of the grievous destitution of the coloured population among which he lived, and in the hope of thus promoting their spiritual as well as their temporal welfare.

Obliged to return to Canada, from ill health, in 1877, he yet yearned after those whom he had left behind, and, in opposition to the strong opinion of his medical friends as to the certain aggravation, by a warmer climate, of the complaint from which he was suffering, he left Toronto again for the West Indies in April, 1878. The apprehensions entertained were but too surely realized and after acute and prolonged suffering, he has at length been mercifully taken to his rest.

Those who knew him best can bear witness to the purity, the guilelessness, the absolute unselfishness of his habitual conduct; with them there can be question whether, in the grand purpose of his life, he did, or did not, follow in the footsteps of his Great Master.

Rich is the consolation—rich too should be the instruction—which we derive from the example of one, the retrospect of whose daily walk dims, with no shadow, the brightness of that "sure and certain hope," with which we regard him as now "sleeping in Jesus," and as being thus numbered among those blessed ones whom, when the Lord shall come again from Heaven, "God will bring with Him."

BOOK NOTICES.

THE CHILD JESUS.—A service of Sacred Song, illustrating the Birth and Early Years of Our Lord. 8 vo: pp. 22.

THE RISEN LORD.—A Service of Sacred Song illustrating the Resurrection of Christ. Arranged and published by the Rev. Chas. L. Hutchins, Bedford, Mass. 8 vo: pp. 22.

These services, each distinct and complete in itself, are the first issued of a series which Mr. Hutchins is preparing for publication. The purpose of the present numbers is to aid in fixing in the minds of children the Scripture narrative of the birth and early life, and the resurrection of our Saviour, and to impress upon them the doctrines which are taught by the Christian Church.

Mr. Hutchins is so well known in the U. S. of Canada through the medium of his *Parish Choir* that it is unnecessary for us to do more than announce the titles of these new publications.

SOCIAL HEROISM, AND BROKEN BONDS. Toronto, Rowsell and Hutchison. 12 mo: cl: pp. 191. Price 25 cents.

The two tales combined in this volume obtained, amongst twenty-nine competitors, prizes for the best Canadian temperance stories. As the subject of temperance is, very properly, exciting universal attention, these stories which will be interesting to many readers, are offered to the public, and we hope they will meet with success in the much needed effort which is made to arrest the ravages of the demon drink.

Diocesan Intelligence.

NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

Having been absent from home for a little while I will send you the fruits of my observations. The first parish which I touched at was

PICTOU.

Here I found two churches in the same grave-yard, almost touching each other. The twain representing the oft repeated "going out and coming in"—that which had served its purpose for over 50 years, as I was told, is now almost hidden by the larger and more imposing structure which is as yet complete as the outside only. When I first saw Pictou its first Rector was living—there have been many changes since that day—and now the parish of St. James is privileged to have an earnest Rector, who is generally liked, and Church affairs seem to be "looking up" under Mr. Edgecombe's care.

NEW GLASGOW

is the next station to Pictou, and staying there over Sunday I found in the Mechanics' Hall a well-furnished little Church—well-filled. This, I was informed, had been opened about a year and a half, since the appointment of Mr. Moore to the parish of Christ Church, Albion Mines, in which parish New Glasgow is situated. The people appeared sanguine that before long they would have a Church building. Halting at

ALBION MINES

to see the "first railway in America," and the "first locomotive," and the "first engineer that came out to run her," we found that Church matters here also were progressing, and a chancel is to be added to the present fabric (it is hoped) next summer. No other Church parish until I reached

TRURO!

40 miles! Indeed I believe the territorial bounds of Christ Church, Albion Mines, and St. John's, Truro, meet at the county line between Pictou and Colchester; but in that long distance there are not any—well! "hardly any"—adherents of the Church. I was pleased to find that the Church here was likely before very long to be able to worship in a stone building—and a very handsome one. The old wooden building has been moved a little so as to improve the site of the new Church, which is roofed in (with slate). I was sorry to hear that debt was hindering the completion, but gladdened by hearing that the debt was quickly decreasing. With the pastorate of so excellent a clergyman as Mr. Kaulbach of the parish of St. John cannot do otherwise than prosper under God.

STEWIACKE

was Rector-less. Services at intervals are given by Rev. Mr. Dodwell, of Halifax. Why a parish to which a certain and average salary is secured by the C. & C. C. Society has been for a long time without a shepherd is a question with which I am not competent to grapple.

SACKVILLE

has an energetic Rector in Rev. W. Ellis. He is building a new rectory and serving (besides the parish Church) Beaver Bank, Bedford and other stations. I learned that the Rector was about to go to England for a sojourn. I hope he will return with money to finish his house and put a bell-cot on Bedford Church.

NEWPORT

I found prospering under its young and able Vicar, Mr. Howe, with occasional helps from his genial Rector, Dr. Almon.

WINDSOR

I always have pleasure in visiting. The parish management is so thorough, under the good Canon (Maynard) who is Rector; and the College so prosperous under the other good Canon (Dart) who is President; and they have such good assistance in Mr. Wilson, the Professor of Classics, that one feels that good work is being done. It was the first time I had seen the College Chapel—a double memorial to the lamented Vice-President Hensley and the equally lamented Edward Binney, who furnished the money to build. The one was a cleric and the other lay; it will not be wrong to say, "Par nobile fratrum." The Chapel is a gem.

WINDSOR FORKS.

The Church here was always quaint, but it has been rendered yet more quaint by the addition of a "tower and spire." The tower has been built upon the porch and the lines of original porch roof show some inches, while the spire is not (as is common) octagon, but

"four sided." The building is a fine specimen of Dart's work.

Here, in crossing the river, ago it was noted that the have gained

Here I found of his new and beautiful the prettiest and reflection of the pool formed by Mr. Groceries inland of ward but

Mr. Gray, has just returned much improved among the part with

From the turned to the and in another mention of

THE PRO saying that made an error, of Bishop the Ven. Archbishop, and as a consequence of opinion no one for accurate statistics this must be proportionately the list of rank, and its circumstances duty, as in the first rank composition and country, which Dr. Lobley son to hope Toronto are of a gentlemanly strength to the pointment is ly so to venture to Doctor's case same time by his theological Lobley, D. and was educated of Cambridge of Arts, of honour of E second class elected a Fellow were nothing the highest which he granted by the Bishop say in 1866 parish of "A one of the 'bu towns. The 4,000 persons in completing tions schools he also built a large amount was designed to the Bishop under the ad England he v appointment. 1878, he was Bishop of Mc become Prin College in M order to p should take have them to principles." he termed a aware that h

"four square;" the whole thing is unique and striking. The congregation is increasing and the parish building up under the pastoral care of "President Dart," who serves it from the college.

VAUGHAN'S.

Here, in the road towards New Ross, a little way, I came across a ruined Church—sad sight! A few years ago it was raised and covered in, but those who promoted the building have moved away, and the sects have gained by the neglect of their successors.

NEW ROSS.

Here I found Mr. Grocer daily winning the good will of his new flock and taking great delight in his new and beautiful Church. In its proportions and design the prettiest village Church I had seen in my travels, and reflecting great credit on the self-denying efforts of the poor (for they are poor) parishioners and their former pastors, Messrs. Norwood and Atwater. Under Mr. Grocer's kindly rule I feel sure that this most inland of our parishes will grow not only with outward but with spiritual growth.

ROSETTE.

Mr. Gray, the beloved and hard-working clergyman, has just returned from his tour to the Old Country much improved in health. Long may he live to work among the flock that would indeed feel "sorely" to part with him.

From this I took a rapid railway transit and returned to the point of starting. On another occasion and in another direction I may perhaps be able to mention other parishes.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

THE PROVOST ELECT.—We have no hesitation in saying that the corporation of Trinity College has made an eminently wise choice in selecting Dr. Lobley, of Bishop's College, Lennoxville, as successor to the Ven. Archdeacon Whitaker, in the chair of Divinity, and as Provost for the College. Whatever differences of opinion there may have been on other points no one for a moment doubted the profound and accurate scholarship of the present Provost. But this must have made the choice of a successor proportionately difficult; inasmuch as it at once limited the list of possible candidates to men of the first rank, and it is only by a combination of fortuitous circumstances, or from an overpowering sense of duty, as in the case of Dr. Lobley, that a man of the first rank could possibly be induced to accept the position and thereby all his chances in the Mother country, where the prizes are so much more valuable. If Dr. Lobley accepts the position, and we have reason to hope that he will, the Bishop and Diocese of Toronto are to be congratulated on the appointment of a gentleman who will bring such undoubted strength to the Church. In many respects the appointment is an important one, and as it is particularly so to members of the Church, we shall venture to offer a few remarks upon the learned Doctor's career up to the present, touching at the same time briefly upon his special qualifications and his theological "views." The Reverend Joseph Albert Lobley, D. C. L., was born at Liverpool, England, and was educated at Trinity College in the University of Cambridge. In 1863 he took his degree of Bachelor of Arts, obtaining at the same time the distinguished honour of Eighth Wrangler in mathematics and a second class in classics. Two years afterwards he was elected a Fellow of his college. This record, if there were nothing else stamps the scholarship as being of the highest possible order. In the same year in which he graduated he was ordained deacon by the Bishop of Winchester, and priest the year following by the Bishop of Ely. Three years later, that is to say in 1866, he was appointed Vicar of the new parish of "All Saints," Hamer, on the outskirts of one of the busiest of the Lancashire manufacturing towns. The parish of his parish amounted to over 4,000 persons. During his Incumbency he succeeded in completing a new Church and through his exertions schools were built for the children of the parish; he also built a new parsonage. These facts represent a large amount of steady parochial work. In 1870 he was designated by the Archbishop of Canterbury to the Bishopric of Victoria, Hong-Kong, but acting under the advice of the highest medical authorities in England he was under the necessity of declining the appointment. Three years afterwards, namely in 1873, he was invited by the Rev. Dr. Oxenden, then Bishop of Montreal and Metropolitan of Canada, to become Principal of the new Diocesan Theological College in Montreal which had been established in order to provide an education for students who should take orders in the Diocese of Montreal, and to have them trained in what are termed "evangelical principles." Dr. Lobley was in England what might be termed a moderate Evangelical, and we are not aware that he has since changed his position in any

way: at the same time, however, it must be borne in mind that the word "Evangelical" in England is not altogether synonymous with the same word in Canada. At all events he is no party man and taking it all in all we think it would be impossible to have made a happier choice. After the death of Dr. Nicholls in 1877, Dr. Lobley was appointed Principal of Bishop's College, and under his careful and judicious management that institution has been steadily growing in public favour, and his removal from Lennoxville will be viewed as a loss to the cause of University Education in the Province of Quebec.

It has been justly observed that Dr. Lobley is not alone a gentleman of high attainments, he is besides a man of the most sincere and unobtrusive piety. His administrative capacity is of a very high order and with this he combines a wonderful power of attracting students and stimulating them to worthy ambition. But knowing all this about the man, personal intercourse is still absolutely necessary to know his full worth. He is the most untiring of teachers and those who know him give it as their firm conviction, that he would with the most unruffled composure, lecture hour after hour from six a. m. until twelve at night and then be sorry that his work should suffer from the necessary interruption of sleep. He is particularly enthusiastic about mathematics, which he evidently loves for its own sake, but both in classics and mathematics it is very seldom one man attains to such a high pitch of general excellence. One feature we must not omit to mention. Students who have been under him speak in high terms of his unvarying good temper and kindly disposition, or as one of them puts it, "You'll find Dr. Lobley always the same." His theological sentiments may be summed up in a few words: he is a thoroughly representative English Churchman, and being such he naturally shrinks from the extremists on both sides and prefers to do his work without troubling himself with controversies which do not as a rule lead to any very beneficial results. We trust that Trinity will, under his management, be a "really live institution." It is quite possible that a strong effort will be made to retain him at Lennoxville, where he is very popular; still it is to be hoped that he will see his way to the acceptance of the important position to which he has been elected and for which he is so admirably qualified.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending February 28th, 1880.

IRISH RELIEF FUND.—Cobourg \$140.15; Lloydstown \$1.69; Tecumseth, Trinity Church \$3.51, St. John's \$3.46; Christ Church \$1.56; Trinity East, Toronto \$7.00.

Donation.—John A. Butterfield, Norwood \$1.00.

MISSION FUND.—January Collection.—St. James' Cathedral, Toronto \$604.40; Craighurst \$1.40, Midhurst \$1.07, Christ Church 68 cents, St. James' 50 cents, Minesing \$1.20; Fenelon Falls \$9.64; Penetanguishene, All Saints \$3.00, St. James' \$1.00. Thanksgiving Collection.—Penetanguishene \$1.00; Athery \$1.80. Parochial Collections.—Elba (Mulmur West) \$14.98.

PERMANENT MISSION FUND.—Mrs. John Strachan, on account of subscription \$10.00.

WIDOWS' AND ORPHANS' FUND.—October Collections.—St. James' Cathedral, Toronto, additional \$163.95; Athery 66 cents, Beaverton, \$1.00.

OSHAWA.—The Hon. Vicechancellor Blake, spent Wednesday the 18th, in this parish, at the special request of the incumbent. In the afternoon he addressed the Sunday School Teachers and Officers, and a fair gathering of others interested in Sunday School work. The address was admirable in every particular, the close and earnest attention of all present testified to the pleasure with which they listened to the duty of Teachers and others as pressed home by Mr. Blake. In the evening the Vicechancellor delivered a lecture on behalf of the Sunday School building fund. The weather was most disagreeable, and no doubt very much interfered with the attendance. However, an exceedingly useful and interesting lecture well repaid those who did attend. The lecture is one that cannot fail to benefit any audience to which it may be addressed. To those who heard it here it caused the greatest pleasure and profit, and if the Vicechancellor should return at any future day he will have an overflowing house.

HALIBURTON.—We, the Clergyman and Teachers of St. George's Church Sunday School, Haliburton, thank the Rev. W. N. Clarke, B. A., Bolton, for the handsome present of ten dollars' worth of books for our Sunday School Library. Chas. Wastel, Supt.; J. F. Young, Kate Dover, Maud Dover, Teachers; Whally Wastel, Librarian; George Ledingham, Incumbent.

WESTON.—The annual "Missionary Meeting" was held on the 23 inst., in the Common School Room, about a hundred adults and children being present. After hymns and prayers, the chairman, Rev. Mr. Nesbitt, said he believed a clergyman's business on such occasions was to give a report of what had been done in the parish during the past year in aid of Missions; but as nothing had been done he need say nothing about it.—[The Synod Report shows a receipt of \$46.66.]

The Rev. O. P. Ford, of Woodbridge, objected to the scolding often resorted to when people did not give enough, and thought they ought to be coaxed, on the same principle and in somewhat the same manner as in the case of a man addicted to intemperance. He pointed out that the Church of England has remained true to the principles of the Gospel, whereas many other religious bodies (we understood him to mean of the Continent of Europe) had so far departed from their first principles that the originators of these bodies could not, were they now alive, sanction or even recognize the teaching now adopted among them. He concluded his speech by stating that if any of his remarks had given the slightest pain to any Christian brother outside the Church of England, it would be to him a source of "very great regret" indeed!

The Hon. Vice-Chancellor Blake in a speech marked with his usual power, was much pleased to reciprocate Mr. Ford's recognition of "other Churches" besides the Church of England. He spoke at some length to the honor and glory of Presbyterianism, Methodism and the other -isms of the country, lauding them in high terms of panegyric for "the grand and glorious work" they had done; while "the Church of England ought to be ashamed of herself" for the diminution of her numbers, in proportion to "the other Churches," during the last 20 or 30 years. He said that a great and glorious change was taking place; but if matters were to go on in the future as they had done for some years past, "in fifty years time nobody would know there was a Church of England in the Diocese of Toronto." He said the presence of any of the people there that night was a proof of the wonderful vitality of the Church of England. He made several statements of the results of each census during the period to which he referred—evidently forgetting two things, which a judicial mind should have recollected: first, that there are no other figures so fallacious as arithmetical figures; and also forgetting the utterly erroneous character of those parts of any census taken in Great Britain or Canada, which relate to the numbers of the various religious communions. Those parts of the census are, in both countries, known to be totally false. The Vice-Chancellor blamed the clergy for preaching up the Church as they did, and thus, he said, dishonouring Christ; forgetting again, or perhaps ignoring the teaching of the Bible that the Church is Christ's "Body"—"the fulness of Him that filleth all in all"—that the consummation of Christ's glory is attained in being "Head over all things to the Church;" that the Church is "the pillar and ground of the truth;" that the Lord thought so much of it that He "purchased it with His Blood;" and that as the Church is Christ's Church, it is no more possible to exalt one at the expense of the other than it is possible to exalt the kingdom of Queen Victoria at the expense of the honour due to Her Majesty. The Vice-Chancellor said there was one thing the Church of England possessed which "the other Churches" were yet seeking, and that was her wonderful, inimitable, and unexceptionable Liturgy. The latter part of his speech was a forcible appeal on behalf of the object of the meeting.

A collection was then made, and the meeting dismissed with prayers.

BRAMPTON.—The Bishop of the Diocese held a confirmation here on Sunday the 15th of February, when a number were confirmed. The services were very hearty and the Bishop's address to the candidates very impressive, and his sermons excellent. The Bishop had a reception at the parsonage and won golden opinions for himself here, as he seems to do everywhere. The Church in this parish is in a very flourishing condition under the incumbency of our respected pastor, the Rev. C. C. Johnson. The Church edifice has received very substantial repairs, and the interior has improved the work of the young men belonging to the congregation. Mr. Johnson has the happy knack of setting all the young people to work, and they work with him for the very love of the work itself. "Happy are the people that are in such a case."

HURON.

(FROM OUR OWN CORRESPONDENT.)

THORNDALE, W. NISSOURI.—The annual Missionary meeting was held in St. George's, Thorndale, on Monday, Feb. 9th. The Rev. Rural Dean Duant, Incumbent, presided, and very interesting addresses were

delivered by the Rev. Evans Davis of St. James', Westminster, Rev. R. Fletcher of St. Luke's, London South, and Rev. W. F. Campbell, Diocesan Mission agent. The Church, though the congregation, wholly rural, assembles for divine worship from the surrounding farms, was well filled, and the offertory for the Home and Foreign Missions was liberal.

MARKDALE.—The new Church is a very handsome ecclesiastical edifice. It is built of brick with stone finishing, and with a brick tower. The chancel is the most beautiful part of an English Church, with its well proportioned arch and richly designed windows and Holy Table in the new arch very handsome. The nave is 30 ft by 15 ft, the chancel 10 ft by 18 ft. Stained glass windows, 10 in number, including the chancel window and the circular window opposite. There is a bell of surpassing tone in sweetness and clearness, sent from England by Carson & Co., London. The altar cloth and alms dish are presents to the Church by friends of the Incumbent, Rev. Mr. Ward, during his visit to his native land; they are very appropriate in their richness and beauty to the sacred House; the altar cloth cost \$75, the alms dish, \$15. The bell was a present from England and cost \$250. This very handsome Church has been built through the exertions of Rev. Mr. Ward, present Incumbent of the Mission. The new Church was opened for divine service on Sunday, Feb. 8. Rev. John Gemley, Bishop's Chaplain, preached at morning service, his text was Heb. 2: 6-7—a very impressive and appropriate sermon. He preached again, at afternoon service, his text, Rom. 1: 10. The evening preacher was Rev. G. Henderson, Rector of Orangeville, his text the words, "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer." The day was cold and stormy, even for February, and not far from Lake Huron; yet the Church at these services was crowded.

WESTMINSTER.—St. James'.—The annual Missionary meeting was held in St. James' on Friday, Feb. 6th, as well as all the city Missionary meetings, was very successful—a crowded Church and a good collection. The meeting was addressed by the Rev. Dean Boomer, Rev. Canon Innes, and the Rector of the parish, Rev. Canon Davis. This Church, though but a Mission of a few years standing, has done really good work in the Southern suburb. A handsome Church, large congregation, flourishing Sunday School and minister and people all united.

LONDON EAST.—St. Luke's Church.—In this Church was held a Missionary meeting on Friday, the 13th inst.—the last of the series of the city suburban diocesan Missionary meetings. The Bishop of Huron presided. There was a liberal collection.

The Rev. J. Jacobs of the Sarnia Indian Mission begs to acknowledge the receipt of two boxes of clothing, from the "Church Women's Mission Aid," of Toronto, for the destitute members of his Mission. The recipients are deeply grateful to the "C. W. M. A." for their generous gift—and most heartily wish the Association much temporal and spiritual prosperity.

TYRONNEL.—A very interesting Missionary meeting was held in St. Peter's Church on Tuesday evening last. It commenced with the authorized Missionary service with its special Prayers, Psalms and Lessons in which the Incumbent, the Rev. James Chance, and the Rev. John Gemley of London, the Rev. J. Downie of Morpeth and the Rev. H. P. Chase, a native clergyman from Muncey, took part, and all the clergymen were properly robed in surplices and stoles. The Incumbent read the first part of the service, Mr. Gemley read the first lesson, Mr. Chase the second, and Mr. Downie read the remainder of the Prayers. The choir then sang with much power and effect the Missionary anthem from Isaiah: "How beautiful upon the mountains," &c. The Incumbent acting as chairman, made some introductory remarks and called upon the Rev. Mr. Chase to address the meeting, and to advocate the cause of the Indians in the North West, among whom the Chairman had laboured for many years. Mr. Chase being an Indian of the Ojibway tribe and a trophy of the Gospel's triumphant power, he was listened to with much interest. A hymn was sung, and Mr. Downie being called upon, he delivered a very interesting and appropriate address, at the close of which another hymn was sung, and then Mr. Gemley came forward and made a very brilliant speech, which was much appreciated by the audience, and a handsome collection was taken up amounting to \$21.84. The weather was unfavourable and the roads fearfully muddy, but the attendance was very good.

SARNIA INDIAN RESERVE.—A very interesting and successful Indian missionary meeting took place on Tuesday afternoon, Feb. 10th, in St. Peter's Church

which was well filled by the Indians of the Reservation. The pastor, Rev. J. Jacobs, occupied the chair and interpreted the addresses. The deputation consisted of the Rev. T. S. Ellerby, rector of Sarnia; Rev. I. Barefoot, of Point Edward; and Dr. Oliver, of Sarnia. Rev. Mr. Ellerby gave a very interesting account of Russia and its inhabitants, and of his 14 years labour as a missionary in that far-off country. He made an earnest appeal for still greater support to the mission fund of the diocese. Dr. Oliver spoke in a very pleasing and entertaining manner to the Indian audience before him. He always considered the Indians of Canada loyal to their Queen, and loyal to their country—and he was assured the Indians were also loyal to the cause of Christ, that they took a warm and loving interest in the cause of missions. He urged upon the audience to give liberally and cheerfully to the Missionary Society. Rev. I. Barefoot (a member of the Six Nation Reserve, Grand River), expressed great pleasure at again meeting with his fellow Indians at a missionary meeting. Although they spoke two different languages, they were of one race and one color. Before embracing Christianity the Ojibways and Mohawks were at enmity, and shed each other's blood; but now since the gospel and the religion of Christ were embraced by the two nations, they were one in Christ Jesus, and were on terms of friendship and lived in peace. Mr. Barefoot gave an interesting account of the missionary operations of the Church in the Diocese of Huron; and congratulated the audience upon the beautiful appearance of their church, the large attendance at their missionary meeting, their excellent singing, and also their liberal support to the mission fund in the past. Chief John Sumner addressed his people in their own tongue. He spoke of the great and precious benefits (spiritual and temporal) which they, the Indians of Canada, were enjoying through the ministry and the preaching of the ministers of the Gospel. He urged them to give as liberally as they could to the mission fund, so that those of their fellow-Indians who were now without the means of grace, and groping in pagan darkness, would soon be brought into God's marvellous light and enjoy the same spiritual blessings which they now possessed. The native Indian choir sang beautifully and excellently some well-known missionary hymns at intervals.

The collections and subscription realized \$85. At the close of the meeting the ceremony of conferring Indian names took place, which is always looked upon with great interest by the Indian people. The venerable Shesheeb, *alias* Antoine Rodd, sr., (80 years of age), conferred the name of "Wahsa-yah-nuh-quod," meaning "Shining Cloud," upon the Rev. Mr. Ellerby. Nageshig, another venerable old man, conferred the name of "Mooke-ge-shig," meaning "Rising day," upon Rev. I. Barefoot. Peter Gray, (church warden), conferred upon Dr. Oliver the name of "Kau-ge-gah-bowh"—"Live Forever." After considerable handshaking and congratulation, a hymn was sung and the benediction pronounced.

PETERSVILLE.—The annual missionary meeting was held in St. George's Church, Petersville, Friday evening the 18th instant. The Church was three-fourths full. His Lordship the Bishop of the Diocese presided. Ven. Dean of Huron read prayers and the choir sang Bishop Heber's missionary hymn. The Bishop in addressing the meeting described the missionary spirit as being essential to Christian life. The hymn that had now been sung reminded them that God is the source of missionary power. It befits us as subjects of Britain to take an interest in the extension of Christianity. If we be patriots we desire that Britain should be more conspicuous in the work of evangelization. If we have the Christian spirit and give first ourselves to God, then our means will not be withheld. What can we withhold from him who gave Himself for us? The diocese is prosperous, and we should ascribe our prosperity to God and not to man.

Very Rev. Dean Boomer said every Christian is bound to give and do as God enables him, to extend the Church. If we value our own blessings we must act thus. This principle should actuate individuals and the state. On this principle England acted in endowing the Church in this country. The endowments were wrested from the Church and applied to other purposes. The State may take away the endowment but cannot destroy the Church. We are not a state-made Church. We have our Divine Charter.

Rev. Canon Innes referred to the history of the congregation of Petersville and to its prosperous condition, brought about by the united labours of the laity with the clergy. He spoke of the Superannuation Fund, the Widows' and Orphans' Fund, and the aid given to Sunday Schools. It is a great principle of the Gospel that giving is not only a means of doing but receiving good. Man's co-operation is necessary even in connection with the power of Divine Grace. He then spoke at some length on the missionary work of the Church in New Zealand and Melanesia.

Rev. F. W. Campbell referred to the great extent of the Diocese, the increase of its population, and the missionary efforts required to keep pace with the increase. The Diocese of Huron covers an area of 12,000 square miles, embracing twelve counties. The number of parishes and missions in the Diocese is about 100. There are more than 200 churches. The value of Church property in the Diocese is not less than \$750,000. There about 9,000 communicants and 124 clergymen. Rev. Canon Davis, as an old friend of the Petersville congregation, to which he had ministered for some time briefly addressed the meeting. There was a liberal collection for the Missions, Home and Foreign.

PARIS.—Special services of a very interesting character were held in St. James' Church every evening third week in Feb., excepting Saturday. Practical and earnest addresses were delivered by the Rev. Canon Townley, Rev. Rural-Dean Mackenzie, Rev. Z. R. Davis, and the Incumbent, the Rev. R. O. Cooper. May the great Head of the Church be pleased to bless the word spoken for His name's sake!

ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

His Lordship the Bishop of Algoma, paid his annual visit to the members of the Church here on the 10th inst., when a large company assembled to meet him. His discourse on the two sacraments was characterized by great simplicity and force, delivered in his usual easy style and tone, and was listened to with devout attention. His words were as timely as they were weighty, for of no subject is there greater misconception or towards which more neglect is shown. At the close the Holy Communion was celebrated at which there were sixteen communicants. His Lordship was assisted in the service by the Rev. R. Mosley, the Missionary in charge. This visit of our chief pastor, so wise and earnest, and full of the spirit of the Divine Master for whose glory he so unwearyingly works, has doubtless produced deep impressions for good which, it is hoped will bear lasting fruit. This station is one of the many in the Diocese of Algoma, which is maintained by the efforts of a Lay Reader, and in a neighbourhood where an ordained clergyman would have a sufficient scope for their utmost zeal. Let us trust that not only the necessary money, but also the needful men may be found, so that the Missionary Bishop may have less anxiety on his mind in more adequately providing for the spiritual wants of his extensive Diocese, which is so rapidly growing in population. It is true that it requires a spirit of faith and a self-denying love in understanding the arduous toil of a Missionary in the backwoods; but surely there are some among the sons of the Church, who, like St. Paul in going to Macedonia, are willing and prepared to answer the cry we make to the Church in Canada. "Come over and help us."

PRINCE ARTHUR'S LANDS.—The annual Bazaar in connection with this parish was held on Feb. 4th, in the fine Town Hall recently erected here. The net proceeds were slightly in excess of \$200. This amount, together with the proceeds of a concert held on the 27th Dec., 1879, will liquidate the present indebtedness of the parish.

Correspondence.

All Letters will appear with the names of the writers in full.

CHRIST CHURCH SUNDAY SCHOOL.

EFFECT OF THE MEDAL SYSTEM.

SIR,—I send you a short letter giving an account of the effect already produced by the introduction of the Extended Medal System. It was fairly launched on Sunday before last, and on last Sunday we were all, from the children downwards, utterly astonished at its effect. In the first place the School was crowded ten minutes before the hour of opening. Our former experience was that at best one-fourth of the teachers and pupils came in about ten minutes after the opening—and many of them double that time. In the second place every teacher—twenty-eight in all—was present before the bell rang. This, I believe, never occurred before; it certainly has not since I had any connection with the School—a period of about eighteen months. In the third place, there were no less than thirty-eight pupils in attendance above the usual average. In the fourth place, the pupils were more orderly, less noisy and more attentive to their studies than before. In the fifth place, the teachers exhibited more zeal in their work and exerted themselves more than before in the

duties of a strange studious whole school know no of the administration, warmest us all on a tem, with Sunday S attainable have some is animat the winner of the industry distribute attach to school ha produced. will be ke medal.

But thi have bec have bec fore they blame th to send ti ments of ing them —they kn the schoo they get a ral resul was just pupil—an changee to warmth necessaril hearthsto School m of the mo Church; erly befor powerful

Individ Christ C ocesan ac our admir us his inv comes. School A be the as —say the some sim and subor School w valuable i impetus— would sur mooted in legitimate of the sr the laity— but I hav Church c doubt tha mation a they will ary assist

Ottawa.

CF DEVR S to the Xm Church I find with what the treat had care of ou Newman, Teachers, bent, Mr. the kind a keep up th joy expres for all the words of ti correspond some year be called a the followi fifty years the late M years; whe pews occup stone, wh room for al his labours the Church was built,

duties of their position. In the sixth place, a stranger would be struck by the air of studiousness and proper conduct which pervaded the whole school. In fact a gentleman, than whom I know no one better able to judge, the Rev. Mr. May, the admirable Inspector of Common Schools for this county, who was present, expressed himself in the warmest terms of commendation, and congratulated us all on the introduction of the medal and prize system, without which, he emphatically declared, no Sunday School can be worked up to its proper and attainable excellence. Both teacher and pupils now have something definite to struggle for. The teacher is animated by the desire to see some of her pupils the winner of the gold medal, and others the winners of the book prizes, and the pupil is urged to unwonted industry by the thought of the glittering prizes to be distributed at Christmas, and the *ecclat* which will attach to his name in case of success. The whole school has been roused. A new feeling has been introduced. Enthusiasm has been created, and this will be kept up by the weekly awarding of the silver medal.

But this is not all. Other most important effects have been produced. The parents and guardians have become more interested in the School. Heretofore they looked upon the School—and no one can blame them—as a proper and cheap place to which to send their children, especially as the noisy elements of the household were thus got out of it, leaving them undisturbed in their Sunday afternoon nap;—they know that the children will get no harm at the school, though they never know how much good they get at it, or whether they get any, and the general results are that the interest of the parent was just about on a par with that of the teacher and pupil—and that stood at zero. "*Mais nous avons changee tout cela.*" This is now all changed. The warmth infused into the teachers and pupils has necessarily extended its delightful influence to the hearthstones of our people. They see that the Sunday School may be made—nay, that it must become one of the most powerful weapons in the hands of the Church; and that the subject needs only to be properly before the masses to be worked up to a great and powerful movement.

Individually, I look upon the work being done in Christ Church Sunday School as leading up to Diocesan action. I have already opened this view to our admirable Bishop, who will, I do not doubt, lend us his invaluable aid when the proper time for action comes. My idea is to form a Diocesan Sunday School Association, one of whose chief features will be the assembling once a year, at some pleasant spot—say the Thousand Islands, or Niagara Falls, or some similar place of beauty—of the clergy, teachers, and subordinates, where all the details of Sunday School work could be discussed. A vast amount of valuable information would thus be elicited, and an impetus given to the work, which, I feel confident, would surprise us all. I hope this matter will be mooted in Synod, and that it will be worked up to its legitimate conclusion. Many of the clergy complain of the small interest taken in Sunday Schools by the laity—and there is some ground for the charge—but I have unbounded confidence in the laity of the Church of England, and I have not the slightest doubt that when they see life, and vigour, and animation and zeal in the teaching of their children, they will gladly respect both by personal and pecuniary assistance.

W. LEGGO,
Supt. C.C.S.S.

Ottawa, Feb. 20, 1880.

CHRIST CHURCH, DELAWARE.

DEAR SIR,—In reading the communication referring to the Xmas treat of the Sunday School of Christ Church I was somewhat surprised. I have no fault to find with the account of the treat, yet cannot see what the "Indians" had to do with it. The annual treat had been a success for years, under the kind care of our late Incumbent, Mr. Newman, and Mrs. Newman, particularly to the untiring energy of Mrs. Newman, so ably assisted by her fellow Sunday School Teachers, and many friends; and our present Incumbent, Mr. Martin and Mrs. Martin did their best with the kind assistance of all the Teachers and friends to keep up the reputation of the annual treat, and the joy expressed in every countenance, was ample reward for all the workers. But, sir, I cannot agree with the words of the following quotation by your unknown correspondent. "Delaware, though privileged for some years, by having a resident clergyman, cannot be called a stronghold of the Church." I will leave the following facts to speak for themselves. About fifty years ago the good old Church was opened by the late Mr. Flood, who laboured faithfully for many years; when I came to Delaware in 1856, I found five pews occupied by the school of the late Mr. Livingstone, when that was closed, there was more than room for all. Shortly after Mr. Newman commenced his labours with us, it was found necessary to add to the Church, then again the Burwell Memorial Church was built, dividing our congregation; but still our

Church with its addition has been filled. Sir, it may be weakly, but how often do the weakly teach the strong, and I fully believe under the care of our present Incumbent, it will continue in the good path, of simplicity and Gospel truth leaving its strength not to be computed by man. My excuse for troubling you is, that I felt our good Church was misrepresented by the above quotation. The quiet little village of Delaware contains only two Churches, our's built over fifty years ago, and the Scotch erected about nineteen years ago, that speaks for itself.

I remain sir, yours truly,
CHAS. JAS. FOX.

Delaware, Feb. 18th, 1880.

EPISCOPACY, HOW ESTABLISHED.

SIR,—Presbyter-Bishop, elated with the good service, he thinks, his letters, lately published in a daily city contemporary has done to the cause of Presbyterianism, has again resumed his quill. If he has been successful in anything, it has been in confusing the argument, and hiding it in a mass of words. Mr. Langtry could not do better than grant, for the sake of argument, all that "Presbyter-Bishop" demands, namely, that Presbyterianism was the form of government that our Lord and His Apostles established in the Church, and mark the conclusion to which the admission must inevitably lead.

When our Lord established His Church, He declared that He would "be with it to the end of the world;" and that "the gates of hell should not prevail against it." Such promises warrant us in looking for stability and permanency in the government of the newly established Church. But it is generally admitted that before the end of the second century, Presbyterianism had entirely disappeared, and that Episcopacy had taken its place; and history shows that the whole Church had been governed by Episcopacy from that time to the Reformation, and by nineteen twentieths of the whole of Christendom ever since. Jerome, the Father on whom the advocates of Presbyterianism chiefly rely, tells us how it came about:—"Before there were," says he, "by the instigation of the devil, parties in religion, and it was said among different people, I am of Paul, and I of Apostles, and I of Cephas, the Churches were governed by the joint counsel of the Presbyters. But afterwards, when every one accounted those whom he baptized as belonging to himself and not to Christ, it was decreed throughout the whole world"—this must have been by common consent, yet there is no record of any such decree—"that one chosen from among the Presbyters, should be put over the rest, and that the whole care of the Church should be committed to Him, and the seeds of schism taken away." The government of the Church "by the joint counsel of Presbyters," that form of government which our Lord established in His Church, after a very short trial, "was decreed throughout the whole world" to be a failure, and Episcopacy, a purely human invention set up in its place! An impious conclusion!

Yours, W. LOGAN.

THE ACADEMIC STATUS OF THE CLERGY.

BY REV. J. W. BEAUMONT, D. D., M. D.

It was publicly asserted by an eminent minister in Toronto, but a short time since, that his brethren of the Presbyterian denomination were "the most highly educated body of ministers in Canada. I confess that the assertion greatly surprised me, for I always supposed that here as well as in the Mother Country the clergy of the Church of England in point of education were unsurpassed; nay, unrivalled.

It is greatly to the honour of the Presbyterian denomination that the authorities who preside at their seats of learning have for many years past required their alumni to pass through a curriculum which cannot fail to man their pulpits with effective preachers. It is in a great measure owing to this that many of us regard our ministerial friends of the Presbyterian order with more of a fraternal feeling than we usually accord to others. But the facts of the case do not confirm the assertion of the Toronto divine; and my researches into the matter fully satisfy me that the palm must still be borne by the clergy of the Church of England. With the kindest feeling, then, towards my Presbyterian friends, I present the following figures. "It is generally allowed that "the most highly educated" men are those who have graduated at a university. If we accept this as the test, the Church of England towers high above all others. The following is the proportion of the university graduates in the three principal denominations:—The Canada Methodists have a total of 1,129 ministers, of whom 140 are graduates, or one-eighth. The Presbyterians have 869 ministers, of whom 178 are graduates, or one-fifth. The Church of England has a total of 542 ministers, of whom no fewer than 283 are graduates, or rather more than one-half. The following table will present the facts at a glance:—

Total No. of ministers.	Total No. of graduates.	Proportion of graduates.
1,129	140	One-eighth.
869	178	One-fifth.
542	283	One-half.

Church of England...	542	283	One-half.
Presbyterians.....	869	178	One-fifth.
Canada Methodists.	1,129	140	One-eighth.

The other religious denominations, Romanists, Baptists, Episcopal Methodists, &c., present an extremely small percentage of graduates. It must be conceded, then, that the Presbyterians, but the clergy of the Church of England, are in truth "the most highly educated" body of the ministers in Canada.

[The foregoing lately appeared in the columns of a contemporary, and will no doubt interest our own readers. Ed.]

EVENING COMMUNION versus MIDNIGHT CELEBRATIONS.

SIR,—In illustration of the line taken in your editorial, I would suggest to those who are debating the subject of "Evening Communion" in your columns, the following considerations. 1. The chief point at issue is not the *time of day* at which the Holy Feast should be celebrated, but the principle of receiving it *fasting*. It was so received at the original institution: for it was on that occasion of the Sequel of the Paschal Feast, which was itself a most solemn ceremony (not "meal") and received after fasting all the afternoon. No doubt it is a difficult matter to say what *sufficient* fasting is in relation to this matter. For instance, those few persons who take late suppers, say at 11 p. m., and receive the Eucharist at 5 or 7 a. m. next morning, place an interval of about 6 hours fasting before their Communion, and think themselves more correct as to fasting than those other Christians who breakfast at 7 or eight a. m., and do not communicate till 1 p. m.—an interval of about 5 hours! This naturally seems to many persons a very fine distinction—almost without a difference. In the Early Church, notwithstanding the truly and literally Catholic custom of Early or before breakfast Communion, there were some exceptional cases, which served to show their views about the proper length of the ante-Communion fast. In the African Church, there was *afternoon* Communion on Wednesdays and Fridays, as 8 p. m.; but in this case the fast had not been broken for say 15 hours—neither breakfast nor dinner intervening. This, indeed, is an exception which proves the stringency of the Catholic rule. So, the Easter Eve Communion of the newly baptized, though celebrated late in the day, was preceded by an *unbroken fast during the whole day*. Such again was the case of the Maunday-Thursdays celebration, which was in the evening, or night-time rather, because it was instituted as a commemoration of the institution, and as such singular in its character. Those persons, therefore, who quote either the example of our Lord at the institution of the Eucharist, or these exceptional practices in the early church, must, to be consistent, see that a *prolonged fast* precedes their celebration. The present new fangled custom is a mere *caricature* of the institution, since it is immediately preceded by one of the chief social meals of the day! Such persons, indeed, have one, and only one, exemplar in all the annals of the primitive Church—certain Egyptian Christians, who (Socrates says) "participate in the mysteries after having eaten and satisfied themselves with food of all kinds, in the evening." They, however, were singular in another respect, in which the modern eccentrics do not imitate them; they did this on *Saturday*, as the Sabbath proper, ignoring the Christian Sunday.

2. There was, another reason why the primitive custom (with those few curious exceptions above noted) of celebrating the Eucharist in the morning obtained so universally, *viz.*, it was looked upon after the resurrection as a *ceremonial* commemoration of the resurrection, just as the Lord's day is the hebdomadal commemoration, and Easter the annual commemoration of the same event. The correspondence is exact and logical: the Sabbath gives place to the Lord's day—the Evening Paschal Feast gives place to the Morning Eucharistic Feast. This ration tale of morning Communion is specially explained by Gregory Nazianzen and S. Cyprian. The latter, writing A. D. 268, about the sect of "Aquarii" (so called because they used water instead of wine at their Morning Communion) who hinted at the propriety of Evening Communion—because they did not like to use wine so early in the day as the Catholics did—says distinctly, "*We celebrate the resurrection of the Lord in the morning.*"

3. Others, as Tertullian, lay stress upon the decency of the custom of early Communion, because it involved the placing of the Ceremonial Meal "*ante omnem cibum,*" before any kind of (ordinary) food. This is a line of reasoning which must appeal to everyone who thinks without prejudice on the subject: everyone must see the propriety of making the "Sacrifice of Praise and Thanksgiving" take precedence of all other acts on the day of its occurrence.

4. There is an argument which applies more properly to the eccentricity of Evening Communion, than to any of the cognate exceptions of early times, *viz.*: that early Morning Communion really correspond more precisely as to time, to the institution, than

the modern innovation does. Evening Communion, nowadays, take place about 7 p. m.—5 or 6 hours sooner, by the most indulgent calculation, than the Institution occurred. Although the institution occurred between sunset and sunrise, during the hours of darkness commonly understood by the term "Night," it was in reality rather 'morning' than 'evening.' It matters little when the Paschal Lambs were sacrificed, whether between 3 and 6 or 6 and 8 p. m. Though the latter period seems to be indicated by the original prescription "between the evenings," the increasing number to be sacrificed as years went on might well render it necessary to commence the ceremony as soon as the sun began to decline in the afternoon, in order that the whole process might be finished before darkness set in. The important point is that the Paschal Feast did not begin till about 8 p. m.—after the 'evening' had closed and the 'night' began. The prescribed time for the eating of the Paschal Lamb was "noctu" (Grotius), "nocte sera" (Buxtorf); candles were lighted. After the close of the Paschal Sacrifice, in the Temple at say 8 p. m., the lamb having been brought home had to be prepared, flayed, cooked, and its blood sprinkled on the doorposts—a work, it is calculated, of some three hours. This brings the time for the introduction of the dish of lamb upon the Paschal Table to some time after 11 p. m. Meantime, there had been going forward the preliminary ceremonies: the first cup of wine, with its Thanksgivings, the first washing of the hands, eating herbs with salt water, filling the second cup, the long and elaborate explanation of the meaning of the Paschal Supper. After the introduction of the Lamb itself, there were various other ceremonial proceedings and explanations: a portion of the "Hallel" sung, the second cup drunk, hands washed a second time, the unleavened cake broken, the herbs and cake dipped in the Charoseth. This brings the period to about midnight, and yet the dish of Lamb had not been touched! After the Lamb had been eaten, there was a third washing of hands, the third cup was filled, grace after meat was said, and the third cup was then drunk. It is at this point, necessarily after midnight, we come to the institution of the Eucharist: this third cup being the cup after the Supper, "the Cup of Blessing," and having united with it on this occasion, by our Lord's ordinance, the cake of broken unleavened bread, thus forming an "Aphikomen" or dessert, as a sequel to the actual Paschal Supper. Then was sung a Hymn—the concluding portion of the Hallel Psalms. Thus the ordinary routine of a Paschal Supper would extend till after midnight; and we must remember that our Lord interpolated the washing of feet and other new matter which would extend the time still further than usual. It was rather morning than evening, therefore, at the time of institution, though so early as to be like those famous "ante-lucan" assemblies of the early Christians (probably in close imitation of the institution) before daylight. The only thing, therefore, in modern days, which corresponds literally and exactly as to time with the Lord's action that night, is what is commonly called "Midnight Celebration": and that which corresponds least to the imitation as to time and circumstances is what people call "Evening Communion."

5. It remains to consider that it is said in defence of "Evening Communion" that evening is the only time that suits domestic servants, &c. This reason is utterly refuted by the fact that the class of people who attend, by hundreds, the earliest of the early Communion, where they have their choice, are just these very persons. In All Saints, Margaret St. for instance, and St. Mary Magdalene, Paddington, you will find a church full of these classes at 5 or 6 a. m., their masters and mistresses coming at 7 or 8 a. m., or if invalids, some later hour still. 6 As to Evening Communion on Sunday, there is not even a single exceptional instance in the Primitive Church!

Yours sincerely,

RICHARD HARRISON.

DEAR SIR.—Mr. W. P. Sweatman in a letter with the above title in your issue of the 5th Feb., advocates the partaking of the Holy Communion fasting, and hinges his argument wholly upon the customs and traditions of primitive times. Can he prove from Scripture that fasting thus is correct? How will he interpret 1 Cor., 11th chap., 19, 20, 21 and 22nd verses. The Corinthians evidently came to the Lord's Supper fasting, and St. Paul styling it heresy, proceeds to rebuke them for so coming to the Lord's Supper and adds, "Have ye not houses to eat and to drink in? Or despise ye the Church of God and shame them that have not? What shall I say unto you? Shall I praise you in this? I praise you not." I deny that it was the custom of the primitive Christian Church to celebrate fasting, nor did the Christians in the time of the Apostles do so. It was, however, practised by the Corinthians in St. Paul's time and was practised through primitive and mediæval times and is still practised. And whilst denying Mr. Sweatman's premises as to the Church at the Reformation abiding by the interpretation put by the primitive Church upon the Scriptures, let me ask in this particular doctrine, can Mr. Sweatman find any

Scripture proof at all for thus fasting? or anything in the Scriptures that the primitive Church could construe into proof thereof? I venture to say he cannot. If not, then he relies upon tradition and customs. And what says my authority in all such matters—the Scriptures—about traditions and customs, St. Mark vii. 5, 9, 13? Could anything be stronger than our Lord's condemnation of such practices? Again, what does the Church say in the 6th Article? "Whatever is not read therein (the Scriptures) nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought necessary to salvation." And again in the 34th Article, "So that nothing be ordained against God's word." Now if Mr. Sweatman cannot prove by Scripture that the Communion is to be taken fasting, he will have to rely upon that very tradition so strongly condemned by our Lord in the passage from St. Mark vii. above quoted.

And I contend I have shewn it to be repugnant to the word of God and thereby not getting the warrant of even our 34th Article. As to the hour of Communicating, our Lord instituted it at night; 1 Cor. 11. 23. Nowhere in the New Testament is that ordinance spoken of other than as the "Supper," and where can it be found that the word "Supper" in our Lord's time meant different than the word now in use; meaning the last or evening meal. I do not doubt the efficacy of the Lord's Supper at whatever hour it may be partaken of, but the early morning celebrations have no warrant from the Scriptures, which the evening communions have. Even Wheatly (obviously a Sacramentarian) shows that in primitive times the morning service came first, then an interval, and then the communion service. Moreover, Mr. Bovell's construction upon 1 Cor. 11. in his letter to your paper of the 19th inst., is not correct in my mind. The fact of some coming to the Supper drunken and others hungry (or fasting) caused St. Paul to rebuke both, but it does not justify the holders of the early celebration to say that evening communions were abolished, but if so, then it was to remedy both evils, drink and fasting, as no distinction was made by the Apostle.

But if there is merit in fasting why not advocate Evening Communion, thereby involving the greater merit? It surely will not be replied that we cannot fast until evening.

Yours truly,

JAS. H. BURRITT,

Pembroke, Feb. 24, 1880.

EASTER VESTRIES.

DEAR SIR.—Now and again indications have appeared in your columns as well as elsewhere, that if our annual vestry meetings would be held at some other time than Monday in Easter week, it would be a great gain spiritually. To have a meeting of a purely business nature: a meeting taken up with the discussions of the finances of the congregation, the support in many cases of the pastor, the election of delegates to Synod, &c., immediately after the fast of Lent, during which, or at least, the latter part of which, the clergyman has been daily engaged in services and sermons, (not taking into account the extra preparation required in preparing the services and sermons for Easter itself) to have such a meeting coming at such a time, I repeat, is exceedingly out of place. This even where all things proceed smoothly. But what shall be said of those parishes where the Easter Monday Meeting is anything but a pleasant thing for the clergyman to look forward to? Such, for instance, as have a certain number of male members who make a point of attending the Easter Monday meeting, but entertain never a thought of being at the Easter Sunday Communion, and whose attendance at the Monday meeting is not for the most agreeable purpose. What I allude to will be understood without being more explicit. Could we have a change? Ought we not to agitate for one? In the meanwhile there is room in many parishes for making the Easter meeting more spiritual than it is. Judging alone from the Prayer Book, it is provided that both Monday and Tuesday will see the Eucharist celebrated, as well as Sunday. This is very rarely carried out, at least in Canada, being, it is supposed, impracticable. But, if one is to have an Easter business meeting why not precede it with a service the Church provides? Let both sexes be invited to come to the public service as they did on the Sunday. There is no need of a sermon; but if there is, why not give a reading? A pastor, already jagged out with previous abstinence and multiplied services will surely be tolerated in this. But why not give the "Report" that is generally read to the Vestry, to the general congregation? It could be given in an attractive form and opportunity be taken by the clergyman to address all his congregation on matters parochial, general and particular. He could then speak of Sunday Schools, Choirs, Committee Work, Sustentation of the Ministry and such like; and I think that the knowledge of his being about to speak on such matters would draw together a larger number than many fancy. The clergyman has often his most zealous and able workers and supporters among the

lady members of his flock. Why should they not be present? True, they are not allowed to vote, but there is nothing to prevent their hearing and nothing to obstruct their having by their presence there a very genial influence on the business men there gathered, if they like to exert it. It can hardly be supposed that some Easter meetings that we have heard of in the past could have been turned into the bear-gardens that they were if the lady members of the Church had been present. Let the thing be tried.

WM. ROSS BROWN.

HYMNS, LENT, BOWING AT THE NAME JESUS.

SIR.—In a letter to your contemporary, B. H. D., under the heading of "Lead Kindly Light," discourses very satisfactorily in the main on the sensational and sentimental phraseology of many modern Hymns; and he very justly objects to, in an especial manner, the irreverent use of the name "Jesus" in addresses to our Lord. He also censures in direct address the words "Holy Child," though found in an Evangelical Hymn Book. For this we thank him, and can only say, *O Si Sic omnia!* He is severe, I believe through misunderstanding, on "Lead Kindly Light;" and we can afford to let it pass. Faber's Hymn, though offending against every Canon, as the Bishop of Derry said at the Swansea Church Congress, is invincibly popular, and ought not to be attacked by B.H.D. as "a prayer to the angels." Various Dissenting Hymn Books have adopted it, and they have as keen a nose for idolatrous angel-worship as B.H.D. himself. Besides, "angels, sing on," is certainly on more idolatrous than the Benedicite, "O, all ye angels of the Lord, bless ye the Lord," which is during Lent heard in so many Churches; or than the 148th Psalm—"Praise Him, all ye angels of His." Why should simple people be provoked to a miserable itch of cavilling, and be tempted to this ungenerous suspiciousness of their clergy?

I fear, however, the great point of this Leaflet is the marginal note, *against bowing at the name of Jesus.* "This verse, Phil. 12. 10, is the only authority for bowing in the Creed!" What perfect madness is this verse-hunting! It would be as rational to look for a verse to justify the use of a knife and fork! Doubtless a verse was never thought of as necessary to authorise a custom which was intended to express, and does express, a necessary faith—in God incarnate. Let the Diocese see what a loyal Churchman B.H.D. is, who encourages us to go clean against the express enactment and usage of the Church in bowing at the name of Jesus, "wherever it occurs in Divine Service." The exact words of the xviii. Canon are: "And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgement that the Lord Jesus Christ, the true eternal Son of God is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised." What a fearful comment on this pious use and meaning of our Church is B. H. D.'s note. "The Rock has, we believe, always denounced the practice, and said, some time ago, that especially since the Puseyites began to bow wherever the name occurred, many Evangelicals had given up the practice, and that it is still decreasing in England is evident, as about a month ago the editor said he had been in Churches "where scarcely any one" bowed when the Name of Jesus was mentioned in the Creed." God forbid that we shall believe with that stolid and impious paper that *Evangelicals* have come to this. No! that Name above every name is dear to them, and they will do it "due and lowly reverence." But it is well to see what a few foolish factionists, under cover of the title *Evangelical*, would bring us to—their Sociarianism! and that out of opposition to brethren who would dutifully obey their Church. Oh, that they would lend a respectful ear to their favourite authority, the 39 Articles. The xxiv. th says: "Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren."

Is it any wonder that the clergy object to having those undutiful and malicious Leaflets circulated in their parishes? Ought not *Shame*, if the circulator is not impervious to it, restrain his pen? And how *loyal* and *Evangelical* it is at the very beginning of Lent to persuade our people to scorn it! On St. Paul's words, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God," the comment is—"not a word about fasting!" Let the act of the same St. Paul be the answer: "And when they had ordained them elders in every Church, and had prayed with fasting, [no various reading, this time] they commended them to the Lord in whom they believed." Acts xiv. 23.

Yours,

T. CARRY.

For

FORG

Forgive: an
But though
If you are v
The wrong,
The man th
But anger

Forgive; an
Him who ha
To cherish
Your soul di
Brot'er, for
"To err is l

In your own
Your soul in
Has not Cl
bless?"
So wait in p
Will come h
To make you
clear.

"Vengeance
Saith God th
Let not frail
Usurp God's
Christ taught
Heaven,
As we forgiv

BISH

DIE

Lancelot
chester, was
tional habits,
John Milton,
the loss whic
sustained in
Andrews.

Having fait
tion, let us n
not often ill,
sickness) in t
he died, whic
Isle of Ely,
agreeing with
body. But t
pared for his
times in the
once, and wh
times, before
"The days m
or mill, we mu
I have no ple
death he him
year before he
pared his oil t
in due time to
of *qualis vita*,
him; for as h
his fidelity in
increased the
his sickness.

was now chan
to God: his a
dout prayer
Creator, Rede
laborious studi
sighs, cries, an
ing, his eyes
beating and
God, even to t
Of this reve
his was a life o
five hours ever
and devotion to
of his brother,
he loved dearly
his own, which
end of summer
ter. And whe
Andrews, died,
warning of his
that time till th
he spent all his
last sickness he
to pray audibly
and then, by
hands, shewed
then, when bo
hands failed in
ance showed th
praised God in l
God to receive l
self. It is said
manuscript pray

Family Reading.

FORGIVE AND FORGET.

Forgive: and if you can, forget;
But though you can't forget, forgive.
If you are wronged, you will outlive
The wrong, and you'll be righted yet.
The man that's wise his passion rules,
But anger resteth in the hearts of fools.

Forgive; and if you can, still love
Him who has wronged you, as before:
To cherish anger evermore
Your soul disquiets. God above,
Brother, forgives your sins and mine.
"To err is human, to forgive divine."

In your own innocence secure,
Your soul in patience still possess.
Has not Christ said, "Your enemies
bless?"

So wait in peace. The time, be sure,
Will come hereafter, if not here.
To make your righteousness as noonday
clear.

"Vengeance is Mine, I will repay,"
Said God the merciful and just.
Let not frail man, that is but dust,
Usurp God's right, but meekly pray.
Christ taught, "Our Father that's in
Heaven,
As we forgive, so let us be forgiven."

BISHOP ANDREWS.

DIED 1626. AGED 71.

Lancelot Andrews, Bishop of Winchester, was remarkable for his devotional habits, learning, and benevolence. John Milton, in a Latin poem, bewailed the loss which he and all the Church sustained in the decease of Bishop Andrews.

Having faithfully served his generation, let us now see him dying. He was not often ill, and but once (till his last sickness) in thirty years before the time he died, which was at Downham, in the Isle of Ely, the air of that place not agreeing with the constitution of his body. But there he seemed to be prepared for his dissolution, saying oftentimes in the sickness, "It must come once, and why not here?" and at other times, before and since, he would say, "The days must come whether we will or nill, we must say with the Preacher, 'I have no pleasure in them.'" Of his death he himself seemed to preface a year before he died, and therefore prepared his oil that he might be admitted in due time to the bedchamber. That of *qualis vita*, &c., was truly verified in him; for as he lived, so died he. As his fidelity in his health was great, so increased the strength of his faith in his sickness. His gratitude to man was now changed into his thankfulness to God: his affability to incessant and devout prayer, and speech with his Creator, Redeemer, and Sanctifier: his laborious studies to his restless groans, sighs, cries, and tears, his hands labouring, his eyes lifted up, and his heart beating and panting to see the living God, even to the last of his breath.

Of this reverend prelate I may say, his was a life of prayer: a great part of five hours every day he spent in prayer and devotion to God. After the death of his brother, Thomas Andrews, whom he loved dearly, he began to reckon of his own, which he said would be in the end of summer or the beginning of winter. And when his brother, Nicholas Andrews, died, he took that as a certain warning of his own death; and from that time till the hour of his dissolution he spent all his time in prayer. In his last sickness he continued, when awake, to pray audibly, till his strength failed, and then, by lifting up his eyes and hands, shewed that he still prayed; and then, when both voice, and eyes, and hands failed in their office, his countenance shewed that he still prayed, and praised God in his heart till it pleased God to receive his blessed soul to Himself. It is said that after his death, his manuscript prayers were found so soiled

by usage, and so stained with tears, that they were scarcely readable. Father and Lover of our souls! Though darily round Thine anger rolls, Thy sunshine smiles beneath the gloom. Thou seek'st to warn us, not confound, Thy showers would pierce the harden'd ground, And win it to give out its brightness and perfume.

FIBS.

There is a practice which we much fear is very common, very easily condoned, and which persons very readily justify to themselves, but which cannot be held innocent when we try to look at things in the light of God's Truth. I mean the practice of telling small untruths, or 'fibs,' as they are called, to disguise their real character. Young persons, especially females, are tempted to this evil, which is not confined to any one class of society. It would astonish some persons, probably, if they knew how commonly young ladies tell these small lies, and from what motives they tell them. Sometimes it is to get off some irksome interference with their own pleasure, to get their own way with their mother, to blind the eye of some aged relation or friend whom they imagine is interfering or meddling with their concerns.

"Very often it is through jealousy—jealousy of some female friend, who is seeming to receive, if not to attract to herself, the attentions of some young man whom the other hopes to engross. Sometimes, and probably very often, to try to conceal some positive wrong, glances shot secretly, snatches of conversation carried on by stealth—not unfrequently to satisfy a secret spite, and in hopes to disturb the peace of another to whom the speaker owes a grudge. Sometimes it is merely to appear wiser and more clever than she really is; sometimes from even a more silly cause than this.

"And the practice is so common and so greatly encouraged by the falseness and duplicity of older members of society, that the young ones get to think it impossible to do without it, and as they expect to find it in others so think it is expected of themselves. It is sad to know that so-called religious young ladies are dreadfully addicted to this 'fibbing.' They will resort to it to hide some favourite practice of theirs which, perhaps, their parents would disapprove, or which some friend whose esteem they desire to cultivate, or at all events for the moment to retain, would not approve. And they will try to deceive themselves into the notion that there can be no harm in it when their object is to enable them to worship God, or to prevent some one from laughing at religion. They do not remember that God can best take care of His own purposes, and does not require our sins to help Him. The object of the young ladies is to deceive the person they speak to, and the ulterior object is to please themselves, though they try to believe that it is to please God and do Him a service. Falseness in every form is destructive to real religious principle. There cannot be real devotion to God, like-mindedness with Him, where there is a deception. His Truth and falsehood are quite irreconcilable enemies."—From *Ridley's Path of Duty*.

THE CHURCH FIRST.

It is sad to note the indifference toward the Church, even by professing Christians. Every variety of excuse is manufactured in extenuation of their course. One of the most common by the poor is the clothing, as if what we wear is proof of our Christianity, or as only those who can afford fine clothing will be held to account for neglecting Christian duties. Others find it too wearisome, or have no time to interest themselves in the work of the Master, by faithfulness in attending upon public

worship. The truth is, the Church is too often looked upon as of secondary importance. Many are very diligent to attend the lodge or the social gathering, but are unwilling to exercise self-denial in matters which concern their eternal interests. Instead of the Church claiming their first attention, it is treated as of least importance. This shows plainly where the heart is. Worldly pleasure or advantage is eagerly sought after and cherished, and the individual soul and the Church are allowed to suffer. What account will you render, my friend, in pursuing such a course? The Church should be first, and all other things subordinated to it. Christ says, "Seek ye first the kingdom of God."

NOTHING TO BE SAID.

A man has many years of life, high social position, every advantage of circumstances, and millions of dollars with which to do his work in the world and glorify his Creator. He lives through his precious years, stands in the ranks of the ungodly, turns his influence and example against righteousness, and dies, with his unconsecrated wealth about him. His poor body is borne to the burial, while the shadows gather more darkly around him. It is a sight to make one weep. Sadder funerals is seldom seen. Grand opportunities, great privileges, a wasted lifetime, a dead body, are buried in one grave. At such a funeral there is nothing to be said. The minister of the Gospel is dumb. The boon companions of the dead man are silent. No voice of eulogy or grateful praise is heard. Alas! there is nothing to be said. Lay him down in silence. Shut the dumb, eloquent mouth of the tomb. Turn away from the cheerless grave, and go to your pleasant home, to your children, to your business. Take up again your interrupted work. Live to some purpose. Let others, if they will, eat and drink and die and be forgotten. Let us strive for honour, glory and immortality. The day is far spent; the night is at hand.

FAILURE AND SUCCESS.

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh! understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When St. Francis Xavier died, cold and lonely, on the bleak and desolate shore of a heathen land—was that a failure? When the frail, worn body of the apostle of the Gentiles was dragged by a hook from the arena, and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless Jew—was that a failure? And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, one came forth to be pre-eminently the Man of sorrows, to wander from city to city in homeless labours, and to expire in lonely agony on the shameful cross—was that a failure? Nay, my brethren, it was the life, it was the death of Him who lived that we might follow in his footsteps—it was the life, it was the death, of the Son of God.—*F. W. Farrar*.

A FAMILY PICTURE.

"Why do so many speak of others as though they considered them very inferior? Now, dear mother, you have always led me to believe that God looks upon all as beings who must live for ever, having souls of such value, that in order to save them, the sacrifice of our Saviour was needed." Thus spoke a bright intelligent girl, fourteen years of age. Her mother after listening with

marked attention, her eyes overflowing with fond love replied, "My dear Mary, your questions at once cheer me and make me sad; the first because it is evident you think and feel aright, and in accordance with the teaching of your dear father; and the latter for that I deplore that in this professedly Christian land, there is to be found so lamentable a want of charity, that which was so conspicuous in all our blessed Saviour's teaching and dealing with man."

Mrs. A. was the widow of a gentleman who had held the position of confidential clerk in an extensive mercantile establishment; while travelling by railroad on business for the firm, he met with an accident which resulted in his sudden death, leaving a wife and one child, the Mary mentioned. At the time of his death Mr. A. was in the receipt of a good salary; but as this was all he had to depend upon he had prudently and lovingly, we may say, effected an insurance on his life for £5,000. The house in which he had resided, a small and unpretending one, he had purchased previous to his marriage, the senior partner of the firm in whose employ he was, had given him the furniture as a testimonial of his regard. Mr. A. being in the habit of travelling, had taken a ticket for insurance against accidents. The Railway Company had, as a matter of course, paid a considerable sum, as in duty bound, so that in a pecuniary point of view, the mother and child were provided for. Mrs. A. by the advice and with assistance of a friend of her late husband, invested the whole available sum in reliable securities, and which amounting to £7,000 produced an income of £600 per annum. Although the widow's grief was now somewhat less poignant, still she often dwelt on the departed joys of a truly happy union with her Charles, who was in every respect worthy of her love, indeed he had secured the respect and esteem of all who knew him, and such regard was manifest in a respectful, but hearty interest in the welfare of those he had left behind. The widow's consolation was that her beloved had gone where there was no sorrow. Joyfully would she exclaim, his life gave evidence of his faith! We will now pass over a period of five years. The mother forty-two years of age and the daughter a lovely girl of nineteen. They still occupied the same house. Mrs. A. had been sought in marriage, but she steadily refused every offer. She needed not this world's goods, and she felt that the void caused by her husband's death could not be filled. Her principal desire was to live for, and with her daughter, whose future and happiness, she deemed of the utmost moment. Many a longing eye had been cast on Mary, and it is to be feared not unmasked with speculation as to the money she would have; but the dear girl still "in maiden meditation fancy free" evinced no regard equal to a love for her widowed and beloved mother. One can hardly conceive a more beautiful picture than the calm unsullied lives of two such women. Why should a speculating, selfish world be allowed to interfere and disturb the calm happiness of so pure a home? It must not be supposed that the life of the mother and daughter was a supine one. The prayer of many a desolate widow and her children ascended to heaven. None could look on Mrs. A. and her daughter without realizing that all was well with them. Often was the sick couch visited and necessary comforts provided. The dying gaze of the poor sufferer would ever and anon testify of gratitude. But it pleased the Supreme Disposer of Events to cast a shadow over the path of the loved ones. Mrs. A. had lovingly and thoughtfully visited, alone a case of sickness which she feared might prove contagious; whether it was so or not, when the usual time for her periodical visit arrived, she found herself unable to go out. Mary, after caring for her mother, went to see some of her flock as she playfully called them. On her return, her beautiful eyes glistening with love said: "Mother darling, old Mrs. K. is quite better. It was really charming to hear her talk of

God's mercy and goodness: what she said of us I need not repeat; but her expression of gratitude was encouraging. "But," said the alarmed girl, looking anxiously at her parent, "why mother dear, you look very unwell, do let me send for Dr. K." "I do feel poorly, my dear, perhaps it would be well if you sent for him." The doctor on seeing the patient looked serious, and this did not escape the eyes of Mary. She followed him, and anxiously enquired if he thought there was danger to be apprehended. "Your mother has overtaken her strength I fear," he said. "I will return in the evening." Mary returned to her mother, who had been assisted to her bed, and found her restless and feverish. On the doctor's return his fears of a fatal result were honestly expressed. Mrs. A. listened with the calm demeanor of a Christian. The conversation between the mother and daughter was that which might be expected of two such lovely characters. A short time before her death, now rapidly approaching, Mrs. A. told Mary that she had made her will, naming Mr. F. the kind friend before alluded to as executor. The whole of her effects and property was left to her daughter with the exception of a legacy to an old faithful servant, who had been in her service since her marriage. It was about midnight that Mrs. A., who had been mercifully spared from such suffering, and gazing with unutterable love on her dear child, in whose close embrace she rested, resigned her spirit to Him who gave it, in sure and certain hope no doubt of resurrection to eternal life. How striking an example of the truth that "right dear in the sight of the Lord is the death of His saints." The funeral took place two days after her death, and was attended by a crowd of not indifferent people; but by real friends and a number of poor people, who with tearful eyes followed the remains of the dear, kind lady. Of the few female friends who were on visiting terms with the family, was Margaret B., although many years Mary's senior, treated her with deference and respect. She remained until the evening of the day of the funeral, doing all in her power to afford consolation to the bereaved one. She was surprised at the apparent composure of Mary, for she did not fully comprehend the truly Christian character of her young friend, who, when alone, with very bitter cries mourned the loss of her dear departed mother, and in the room where she had passed so many bright, happy hours. For more than a month after her mother's death, Mary led a very sequestered life, not however, unmindful of her pensioners as she was wont to call them. She provided for them necessities, and frequently visited them, and all the more cheerfully as knowing she was walking in the footsteps of her dear departed mother. It now became necessary to think of some future line of action. She bethought her of the gentleman who had assisted Mrs. A. in the disposition of her property and who was the executor of her will.

It may be remarked that he had always been a warm admirer of Mary, although he had never presumed to address her as a lover: he was her senior by seven years, his mother, who was one of the respected friends of the deceased, was a lady highly connected and in receipt of a large income. She warmly offered, and sincerely recommended Mary to come and live with her, and she the guileless and Christian girl consented. After a brief delay during which she calmly and prayerfully thought over the kind proposal, a short time sufficed to satisfy her that the unremitting filial affection of the son was such as to ensure her respect. It was but natural that a more intimate acquaintance should ripen into a warmer feeling, which resulted in Mary's accepting the proffered love of one she had every reason to believe was worthy of it. Some twelve months after her mother's death she became the wife of the man who proved himself worthy of the love she bestowed. Three days before the marriage, the betrothed visited the grave of Mr. and

Mrs. A. A monument had been erected, the simple inscription thereon being, "To the memory of my beloved parents."

STRONG PRESUMPTION AGAINST ROME AT THE OUTSET.

"We are met, at the very outset of the inquiry, by a very remarkable fact. It is not disputed by the Roman Catholic Church—nay, it is affirmed as plainly as by the Church of England—that the chief source of all our knowledge, as Christians, of the nature and will of Almighty God is His written revelation in the Holy Scriptures in the Old and New Testament, which, as the Vatican Council decrees, are 'held as sacred and canonical, not because they have been approved by the Church's authority, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.' Nevertheless, the fixed policy of the Roman Church, for some centuries, has been to forbid the study of the Scriptures in the vulgar tongue by the laity wherever such forbidding could be fully enforced, and to restrict it seriously in all other places: while there has been little or no encouragement to the clergy to study them in any language, so that Roman Catholic books of biblical literature, for a century and a half past, have been scanty, meagre, and unimportant, nor are there a dozen at this moment in English deserving of attention."—Dr. Littledale.

WHAT IS THE CHURCH OF ENGLAND?

She is a portion of the 'One, Catholic, and Apostolic Church.' Many persons seem to imagine that the three branches of the Church were created at different times; and so it is common to hear it said that the Church of England is the 'Church of the Reformation.' If this were true, Her members would all be in the position of Schismatics; Her Bishops, Priests, and Deacons, would be simply Dissenting 'Ministers'; Her Sacraments would be invalid, and She Herself would have no claim to be called a portion of the 'Church.'.....Moreover, at the time of the Reformation the Church of England did not separate from the Catholic Church. She did then what she does now: She protested against heresies and abuses which had been introduced into the Church. But she carefully retained the Apostolic Succession of Her Ministry, and continued to hold all the doctrines of the Catholic Faith. In short, the Reformation simply set the Church in this country free from Roman errors and abuses, and from Papal tyranny. She remained afterwards what She was before, and what She is now, namely, a portion of the 'One, Catholic, and Apostolic Church.'

HOW SHALL WE GET OUT?

The fable of the two frogs is well known. A great drought was foretold, and a meeting of frogs was held to take counsel as to what they should do to save their lives. One stood up with a very wise air, and croaked out. "Let us all jump into the well; it is never dry, and we shall always have plenty of water there." All seemed to think this was the best course, and were making ready to go together, when an old frog warned them back, saying—"Stop, before we go down, let us plan how we are to get up again."

Most men are like the frogs in the fable. They are ready to take any rash advice which promises present relief from want or trouble. They need sorely to learn to look forward and count the cost. It is easy to leap into sin; anyone can do that: but there is another question—how to rise out of it unharmed. It is easy to go on in the broad path, sliding down farther from the way of self-control, and living more and more out of the light of God, and the power of His law and of His grace. But how

shall the heights be regained? How shall the wandering feet be brought back and set on firm ground? How shall evil habits be got rid of? How shall the stained heart be purified, and the will changed, and the man who has cast himself down towards hell, rise up to find himself fit for heaven?

AN OBJECT IN LIFE.

Some of us know what we want. Others have a longing for they know not what. Others have given up looking forward, and see nothing very good before them. In the ceasing of some of our hopes, as years go by, there is some sorrow and disappointment. Yet in this very thing there is a lesson to learn.

For, after all, special objects in life are not the things for which we were made, and for which life was given. Life was given to us to live, that we might have our being, that we might go on living, that our life might never cease, that happiness might come to us more and more for ever in the possession of this endless life.

Well, then, as the special objects fade or depart, let the one great and true object come into its proper prominence. Not objects in life, but life itself must be our aim. Years, as they pass, bring us no nearer to the end of this object. They only give us a nearer view of it. Life well-lived grows more and more into the life that lives on for ever.

Bishop Fraser's popularity in Manchester is well known, and it will surprise few to hear that the proposed presentation to him on completing the tenth year of his episcopate is receiving the support of Nonconformists as well as Churchmen.

PLAIN SPEAKING.—There are men who are very courageous when the enemy is far away, or out of sight. Plain speaking in love would do much to purify society, to break up shame, to warn the heedless, and to build up men in the truth.

The day of judgment may be the shortest day that ever dawned, may be but a moment, because every man will confirm his own judgment and one look at the face of the Judge will mean destiny.—Selected.

As Queen Victoria grows older, she appears to take greater pleasure in indulging in those simple and natural feelings which, whether "in hovel or in hall," touch the hearts of all good people. Not long since, at the funeral of one of her faithful servants, named Grant, she drove from Balmoral to Mrs. Grant's house, and sat with her whilst the customary religious services were being conducted in another room. At their conclusion her Majesty walked in the procession behind the coffin until it reached the castle. Two of the royal carriages followed all the way to the grave. The whole of the household, most of the servants, and Balmoral, Birkhall, and Abergeldie tenantry were present, at her Majesty's express command.

Canon Liddon is regarded as the most brilliant of living English preachers, lucid, forcible, impassioned, never failing, when occasion serves, to appeal to the tenderest sentiments of the heart. To hear him and see him at his best—for he then wears the black garb which becomes his dark features—one should go to St. Mary's, Oxford, and listen to him addressing an audience sympathetic and cultured. He is short-sighted, and, failing to learn his sermons by heart, keeps bobbing up and down at his manuscript, which is undignified; but all faults of manner are forgotten in his silver tones and exquisitely modulated sentences.

Out of every 2,000 persons there is one born deaf. There are in the United States between 25,000 and 30,000 deaf mutes.

Much charity which begins at home is too feeble to get out of doors, and much that begins out doors never gets into the home circle.

A lie will die of neglect sooner than in any other way. The only reason why some lies grow so large and stout is that somebody pets and feeds them.

More Jews have been converted to Christianity in this than in any previous age. Conversions are reckoned at 100,000 since 1800, and now increase at a rate of more than 1,000 a year.

Children's Department.

HOW TO LOVE GOD.

In a beautiful village, a boy about ten years old lay very sick, drawing near to death, and very sad. He was joint-heir with an only brother to a great estate, and the inheritance was just about coming into his possession, but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and what was worth more to him now than all the gold of all the Western mines.

One day I came into his room. I sat down by him, took his hand, and looking into his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love him without trying to at all."

With a surprised look, he exclaimed:

"What did you say?"

I repeated the exact words again, and I shall never forget how his large hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him; that is all, and he knows that as soon as we trust Him, we shall begin to love Him. That is the way to love God—to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus and how God sent Him that we might believe in Him, and how all through His life He tried to win the trust of men; how grieved He was when men would not believe in Him; and how every one who believed came to love without trying to love at all.

He drank in all the truth, and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.

"Little children must be quiet
When to Holy Church they go;
They must sit with serious faces,
Must not play or whisper low.
For the Church is God's own Temple,
Where men go for praise and prayer;
And the great God will not love them
Who forget His presence there."

TOTTIE'S FIRST LETTER.

Sitting at the table there,
Tracing every word with care,
Little Tottie's writing;
Pressing close her rosy lips,
As her pen in ink she dips,
Loving words inditing.

To mamma, as is most right,
Her first letter she will write,
Every effort making
To thank her, in a loving way,
For all the care that every day
She of her is taking.

THE OLD NURSE.

STORY FOR THE YOUNG FOLKS.

CHAPTER VII.

Ann and Henry hastened to Avonhurst as soon as they were aware of Mrs. Forrester's danger, nor did they leave her again, but tended her with the most affectionate anxiety, and when the last duties were performed, took Alice home with them to Misley.

She remained with them some time, but at last nerved herself to the task of returning to Avonhurst—now become her own property; and where she felt it her duty to reside. She did not, however, return alone. Ann and Henry had now a large family of children growing up around them, and yielded to Alice's urgent entreaties to commit their twin daughters, Helen and Maria, to her care, on the promise that three months of every year should be spent together, alternately at Avonhurst and at Misley.

The children grew up very different, both in mind and person; and Alice loved to trace in Helen her own sister Ann's meekness and patient perseverance, while she strove diligently to counteract in the dark-eyed Maria that reckless exuberance of spirits, and heedlessness of anything but the impulse of the moment, which she had such hard struggles with herself.

The clergyman who had succeeded Mr. Hayter, was a rather infirm man; and, under his direction, Alice found full employment, for both mind and body, in the village. Her garden, too, was a never-failing source of delight; the old familiar flowers she had loved as a child, seemed quite like friends to her now; and with her little playmates by her side, she passed many a happy hour in tending her plants. Ever since the fatal night on which Nurse Amy died, the smell of honeysuckle flowers brought that agonising moment so vividly to Alice's recollection, as to make her gasp for breath and almost faint, when by any accident they were brought close to her. She did her utmost to conquer the feeling, but in vain, and it remained to her dying day a memento of the weaknesses of her youth, and almost the only one which she did not entirely succeed in subduing.

Alice had several proposals of marriage, but there was not one of the suitors for her hand, whom she felt she could, before God's altar, promise to love, honour, and obey; so she declined them all, and lived on quietly at Avonhurst, relieving the needy, teaching the ignorant, tending the sick, happy in the exercise of her benevolence, and happier still in the recollection of her REDEEMER'S words, "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me!"

Both Helen and Maria recompensed Alice's devotion to them with the warmest affection, and willingly and implicitly obeyed her gentle rule. While striving to correct their faults, and to teach them in the days of their youth to seek perpetually His help, by whose grace alone they could hope to have their sinful hearts changed and a "right spirit renewed within them," Alice was ever mild and gentle. The only thing that seemed to make her angry was the least approach to procrastination,—the least least wilful delaying of duty. To that she immediately awarded a strict punishment; and when the twins had at-

tained their fourteenth year, and had already their own distinctly appointed duties amongst the sick and the poor, and Alice one day discovered that Maria had omitted her weekly reading to an old blind woman, for the sake of some amusement of her own,—she first forbid her ever attending her again, (giving the charge of her to Helen instead,) and then, taking both girls with her to the churchyard, and sitting down on the lower step of the old stone cross at the foot of which was Nurse Amy's grave, related to them the story I have just told you.

No further lesson was needed. And now, my young friends, my tale is ended. We have followed Alice through the most stormy period of her life; and have seen how, as year by year the personal charms of her youth departed from her, she was enabled by God's grace gradually to calm down every excited feeling and rebellious disposition, and being "purified in the furnace of affliction," was day by day being better prepared for that rest "that remaineth to the people of God."

Whether it pleased that God, in His wisdom, to prolong her pilgrimage on earth till those days which the wise King Solomon called "the evil days," "when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and the grasshoppers shall be a burden;" or whether in His mercy He took her home to Himself soon after the period when our story ceases, we need not inquire nor wish to know.

It is sufficient for us if we can derive a salutary lesson from her early history, nor let the remembrance of her trials depart from our minds, "as a tale that

is told," or as "the early dew that passeth away." Let no one think they have not the opportunity of doing good to others, let their own station be what it will. "The poor ye have always with you," are the words of Him who cannot err, and like all His other words, they are written for our example. The moral of this little tale may be simply embodied in the old and homely adage,

"What must be done get done to-day,
And do not till to-morrow stay;
There's always danger in delay!"

May it please God so to imprint this truth on the minds of all who may read these pages, as well on that of her who has written them, that "both our hearts being set to obey His commandments, and also that by Him we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ, our Saviour!"

AMEN!

SCENE ON A WINTER NIGHT.

The snow is over all the earth,
But here within, the fire burns bright,
And we are sitting round the hearth,
So snug this winter night.

The firelight casts a ruddy glare,
Where granny in the corner sits,
And tells us from her elbow-chair
Old stories as she knits.

And father mends the garden net,
Against the pleasant summer days;
While at his feet old Rover set,
Is backing in the blaze.



TOTTIE'S FIRST LESSON.

At mother's side my stool I've put,
As hard her needlework she plies,
Still rocking with her idle foot
The cot where baby lies.

And brother with his fingers long
Makes figures on the whitened wall;
And sister sings her sweetest song,
How happy are we all!

Perhaps, while we are here at rest,
There's some one's struggling through
The snow,
Upon whose scanty-covered breast
The bitter wind doth blow.

Perhaps, while in our glowing grate,
The cheerful blaze is rising higher,
There's some one sitting desolate
Without a spark of fire.

Ah, what are we, that God has blest,
Our winter hours, and made them
Glad?

While other hearts are sore distressed,
While other homes are sad,

We thank Him for this genial glow,
We thank Him for this pleasant
Light;

May He have mercy on their woe
Who feel the cold to-night!

BIRTHS, MARRIAGES and DEATHS.

Not Exceeding Four Lines. Twenty-Five Cents.

DEATHS.

BOVELL.—On the 16th January last, at Merton Villa, in the Island of Nevis, West Indies, the Reverend James Bovell, M.D., in the 63rd year of his age, for many years a resident of Toronto.

