

Dominion Churchman.

Vol. 4.]

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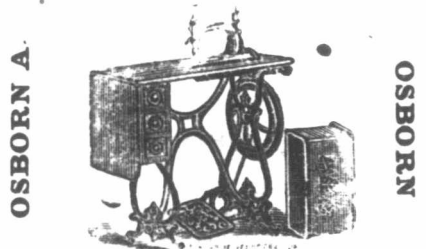
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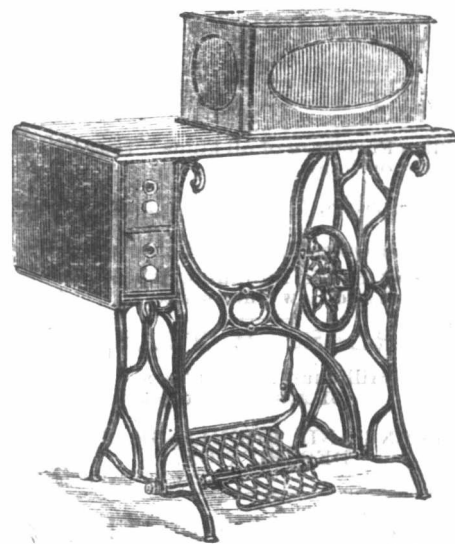
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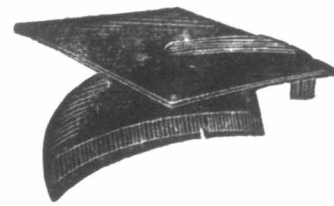


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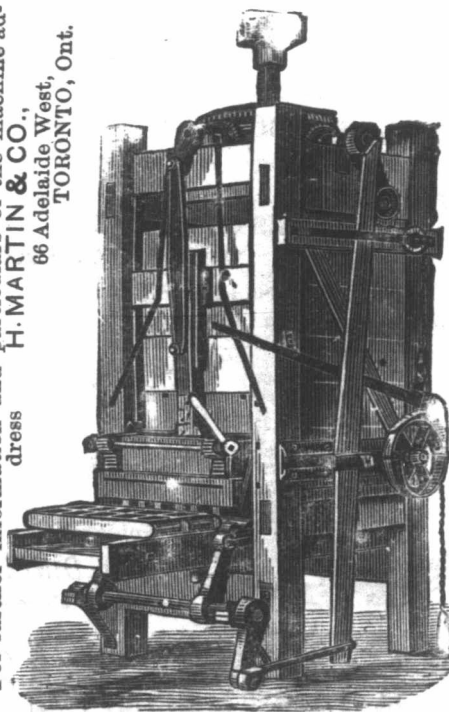
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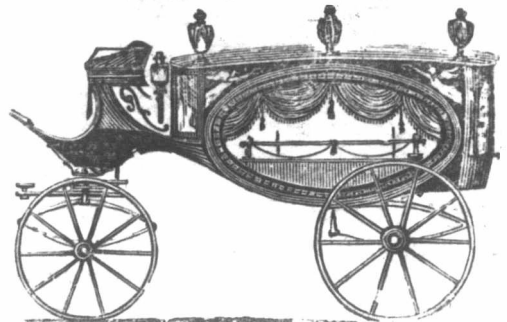
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THURSDAY, APRIL 4, 1878.

THE WEEK.

THE late tornado in the United States was attended with some disastrous effects. In one of the towns in Mississippi, one of the severest wind storms ever known in that State was experienced. The tornado burst upon them suddenly, at about 11 a.m., when the Church was filled with worshippers, and no thought of danger was entertained by the congregation, but during the early part of the service the wind suddenly rose and shook the building to its foundation. The clergyman realized at once that a tornado had struck the building, and to secure the safety of the people, cried out to them to throw themselves under the seats. This advice the congregation at once followed, and not a moment too soon, for with a few fearful creaks and jars of the roof and walls, the whole building crumbled into shapeless ruins, burying the congregation under the debris. The shelter afforded by seats protected the great mass of the congregation, but eighteen were more or less seriously wounded by falling timbers. None of these, however, have died of their injuries. The Church is an utter wreck, and the escape of the congregation must be regarded as miraculous, considering the awful force and suddenness of the storm. Many persons, not otherwise injured, suffered from inhaling the dust, caused by the crushing in of the walls and roof.

The article by Sir Garnet Wolseley in the "Nineteenth Century" has made the author almost as distinguished, as a writer, as he was before as a soldier. It has now been for some time before the public, but in view of complications thickening in the east, it is occupying more attention than ever. The stupidity of the blunders of the English army in the Crimea, so universally acknowledged have, he contends, been retrieved, and England, he says, is better prepared for war than ever. Of course her insular position with her unrivaled navy, precludes the possibility of invasion; and since her operations, in the event of immediate war, would be practically under cover of that fleet, she may be reasonably certain that her two army corps of 60,000 men, now ready for service, can intrench and maintain themselves on any coast where they may be wanted. According to General Wolseley, if war were immediately declared, not far from 400,000 drilled men would fall into line, supported by 372 field guns manned and horsed by the Royal Artillery. This estimate includes 180,000 volunteers, and the different classes of army militia reserves available at least for garrison duty. In the event of a war with Russia, she might not penetrate far into the country; but if Sir Garnet Wolseley's estimate is correct, she would undoubtedly become a very formidable antagonist. Along the coast of the Black Sea. The important points of the Baltic,

the approaches to Cronstadt, St. Petersburg, &c., at the time of the Crimean war were impregnable. The more extensive introduction of torpedos in modern warfare might unquestionably have some effect in keeping her off some parts of the Black Sea coast, and the most formidable part of her fleet has never been tried. More than half a million of men could probably be soon raised and marshalled in India to engage in any war that might appear to have for its object the aid of Turkey, or the humiliation of her enemies.

On the Eastern question, the telegrams continue to oscillate between peace and war as usual. On Monday the situation was supposed to be of a warlike character. The *Times* remarked that "neither the objects Russia proclaimed at the outset, nor the events of the war, justified her advance upon Constantinople, or her approach to the Bosphorus and the Dardanelles. As long as she remains in that menacing position, we shall find it necessary to retain our ships in the Sea of Marmora, and so long will peace be uncertain. It is Russia who has trespassed upon the forbearance of England, not England who has shown a lack of consideration for her. That forbearance has now been strained to its utmost limits. Nothing but necessity would induce us to assert our rights by force."

But the *Journal de St. Petersburg* in a semi-official article stated:—"The balance of power in the Mediterranean is only threatened by the presence of the British fleet in the Sea of Marmora, and England's possession of Gibraltar and Malta. The calling out of the reserves is another step in the path of provocation. Russia has fulfilled all her promises. She did not insert in the Treaty a single stipulation clashing with the interests of others. Russia is conscious of having neglected nothing which could secure to the East an era of prosperity, and to Europe long years of peace. She will deeply deplore any aberration which may counteract her pacific work, but will await with arms in hand any attempts to dispute the fruits of her sacrifices, which no threats will induce her to relinquish."

On the following day the news was more pacific. We are now told that Russia having "apparently failed with Austria, shows a desire to conciliate England, that the Russian journals are advocating a direct understanding with Great Britain. Austria's terms are denounced as exorbitant, but it remains to be seen whether Great Britain's conditions will not be declared equally untenable when the circular issued afterwards by the Marquis of Salisbury, as Foreign Secretary, succeeding Lord Derby, shall reach St. Petersburg."

In the event of war, the Porte has decided to remain passive, and endeavor to make its territory respected; failing which, it will protest to the Powers. It is expected that Italy, although alarmed at Russian progress and at her threatening attitude, has too many com-

plications at home, and too much to respect with regard to Germany and Austria, to allow her to interfere with what only indirectly concerns her.

The Queen has sent a messenger to the House of Commons announcing that she has thought it right to direct that the reserve force and the militia reserve force, or such part thereof as she may think necessary be forthwith called out for permanent service.

The circular sent to the European Powers by the British Government declares every material stipulation in the Treaty of San Stefano involves a departure from the Treaty of 1856. It states that Her Majesty's Government, in accordance with the declaration signed in London in 1871, cannot acquiesce in the withdrawal from the cognizance of the Powers, of articles which are modifications of the existing treaties. Objections are made to the proposed organization of New Bulgaria, and also to the indemnity which it is contended would make the Porte a mere vassal of Russia. The acquisition of Bessarabia and Batoum would make Russia dominant over all the vicinity of the Black Sea, while the acquisition of the Armenian strongholds secures her influence over the population of the Provinces, and enables her to arrest the trade between Europe and Persia. The circular objects also to the mode of payment of the indemnity proposed. Its mode of payment being vaguely stated, it may thus be demanded immediately, and made to weigh down the Porte's independence for many years, commuted for more territory, or be made the means of entirely subordinating Turkish to Russian policy. After asserting England's interest in the geographical distribution of the Eastern populations, and expressing her desire for "good government, peace and freedom for the populations to whom those blessings have been strange," the Circular concludes by stating that neither British interests nor the well being of the Turkish Provinces would be consulted by the assembling of the Congress restricted by Prince Gortschakoff's latest reservation.

We have since learned the Circular has given great dissatisfaction in St. Petersburg and the Imperial Staff has been ordered to prepare for war.

Dr. Burgess has intimated his acceptance of the Bishopric of Quincy. The Rev. Dr. S. S. Harris, who was first elected to the office having declined it, a special convention was convened for the purpose of another election; and on the forty-fourth ballot, the Rev. Alexander Burgess, D.D., Rector of Christ Church, Springfield, Massachusetts, was elected.

The Pope gave an Allocution in Rome at the Consistory on the 23th ult., which has given general satisfaction to the Italians. The allusion to the Church's captivity is very mild. His Holiness appears to have no in-

tention to struggle for the recovery of his temporalities. The main stress of the allocation is laid on the relations which should exist between the Pope and the Cardinals of the Sacred College, which, he says, answers to the Council of Seventy, called by Moses, to be his assistants and advisers in the government of the people of Israel. He wishes the Cardinals to be his fellow-laborers, and, lest it should be thought that merely unmeaning words fell from his lips, he expresses all the reliance he puts on their wise counsel, trusting it may never fail him. He states it was the dearest wish of the Council of Trent that the administration of the universal Church should rest on the Council of Cardinals. This, it is understood, is a hint of a return to the old constitution of the Church, and the reference to the Council of Trent appears intended as a repeal of the Act of the Vatican Council, which, by declaring Pius IX. infallible, entitled him to dispense with the advice of either College or Council. No allusion is made to the Vatican Synod itself, to the proclamation of the dogma of infallibility, or of that of the immaculate conception, or to any acts of Pius IX., except the reconstitution of the Scottish hierarchy. By his choice of the Cardinal di Pietro, one of the youngest and decidedly most liberal of the Cardinals, as Camerlengo, the Pope confirms the hope of those conciliatory views which were always thought to animate him, and which were expected to actuate his policy in his dealing with the civil powers.

THE FIFTH SUNDAY IN LENT.

IN consequence of the sufferings of Christ now very specially brought before us, this Sunday is called Passion Sunday, and the ensuing week, Passion week. The lessons the Lord had to teach His disciples were now becoming more and more difficult for them to learn. They still had a large share of the prejudices of their countrymen who had always expected a glorious and triumphant Messiah—One reigning in pomp and majesty, with a court adorned with all the splendor of Oriental magnificence, and ruling the most powerful nations of the world with a rod of iron, while all Kings, Emperors, Potentates and Rulers should do Him service and acknowledge Him their sole and rightful Lord. Not one of them was prepared for a Messiah moving in a lowly sphere, springing from the despised province of Galilee, with a court composed of a dozen fishermen, and all exposed to the contempt and obloquy of the world. The Lord had therefore slowly to break to His disciples and the people among whom He sojourned, the counsel of Heaven that it behoved Christ to suffer and to die.

As One who had become a High Priest of good things to come, it was by His own blood that he must enter in once, into the holy place, the Heavenly Sanctuary, having obtained eternal redemption for us. And as the offering He had to make must be of infinite worth to satisfy Divine Justice for the sins of a world, it was necessary that it should be that of God manifest in the flesh—a Divine Being in human flesh and blood. In

the gospel for this Sunday He therefore teaches one of those hard lessons which they found it as difficult to learn as they did that of a humble and suffering Messiah. He claims a nature absolutely Divine; He claims to be the self-existent Jehovah, when he says:—"Verily, verily, I say unto you, before Abraham was, I am."

Between the paschal sacrifice and that of Christ, there are many resemblances. The passover was designed to commemorate a great deliverance from a destruction otherwise inevitable; and it was designed to prefigure a deliverance far greater. The redemption which is in Christ Jesus is the only refuge of hope, the only means of escape from that wrath which will come upon all who neglect His salvation. In both these cases there existed no natural relation between the means and the end. The sprinkling of the blood on the doors of the Israelites had no intrinsic efficacy whatever to preserve them; and between the death of Christ and the expiation of guilt, there was no such relation as would exist between a natural cause and its effects. On the contrary, it left all natural causes to operate as before. But it had a moral relation: it became a moral motive with God, an authentic instrument for the acceptance of those who should come to Him in the way He Himself should appoint. The paschal Lamb too must be perfect, without spot or blemish, and so with the Immaculate Lamb of God. Nor did the slaying of the paschal lamb avail, until its blood was sprinkled; and just so, the blood of Jesus Christ will not avail unless it be applied. It must be applied by the Divine Spirit, in the use of the Sacraments and other means of grace, as arising from, and growing out of the exercise of faith.

The blood of animal victims streamed for ages on the Jewish altars, but without taking away sin, even from those who offered it. The benefit derived from those sacrifices was derived by those who looked beyond them; just as the benefits of our offering now are obtainable by those who look back to the sacrifice made once for all, and who also look to the same offering, still made in the heavenly sanctuary by Him who abideth a Priest continually. Except as shadows of the true sacrifice for sin, the Mosaic observances were to be considered merely as civil rites, which they were really intended to be; but not merely such. The voice with which they spoke, if confined to themselves, could not be heard within the veil. Many of the Jews were merely worshippers of the outer court, and rested in their sacrifices as means of external and civil advantages. But in the Christian system, we behold an oblation sufficient for the whole world; a fountain flowing in all directions to wash away sin; an element of pardon and eternal life, free and extensive as the air we breathe, and which embraces the habitable globe.

In view of the imperfection of the Levitical rites and of His eternal Priesthood after the order of Melchizedek, He offered Himself once for all upon the altar of the Cross to the Almighty Father—a sacrifice of infinite efficacy for the sins of the whole world. But

although once for all offered, it is, nevertheless, ever living and continuous, and made to be continuous by the resurrection of our Blessed Lord and His ascension to the higher courts above. He abideth a Priest for ever, and continually presents His glorified humanity, once dead but now alive for evermore, as an oblation of unbounded efficacy in the Father's sight. Accordingly St. John tells us in Rev. 5: 6, 12, that he beheld, and lo, in the midst of the Throne stood a Lamb as it had been slain, and to Him is continually addressed the triumphant song of the Heavenly host. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory, and blessing." To Him, His church on earth, in like manner in the eucharistic service, continually cries: "O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world." Not that takest away, but that still takest—present tense continually. As then the Priestly act is continuous, its propitiatory virtue is so, and the fulness of the propitiation is pleaded for the whole church, wheresoever the commemoration of it is exhibited in the Holy Eucharist. The sacrifice which Christ the Eternal Priest is now presenting to His Father in Heaven, is the same identically which he offered upon the Cross, because He Himself is the same victim and Priest both in one. But there is a difference in the manner of offering. In Heaven, Christ is not offering Himself in the same manner that He did upon the Cross; because He is not now suffering and dying for our sins. His sacrifice thus offered was made once for all, and will never be repeated. The satisfaction, properly so called, is not continuous. The atonement, as meritorious, was finished upon the Cross. By the presentation of His Humanity in Heaven, our Blessed Lord makes a memorial of His act upon the Cross. In that celestial service, we find the two elements of a real presence and a commemorative offering—so that the existence of the one does not necessarily exclude the other. And that a memorial of a sacrifice may, in some sense, be the sacrifice itself, is plain from the case of the Paschal Lamb, which offered as it was year by year continually, was in kind the same sacrifice with that offered originally in Egypt, yet truly a memorial of it.

DIOCESAN CHURCH FUNDS.

ALTHOUGH the Gospel brought before the world in the system we call from its author, Christianity, is to be obtained without money and without price, there are nevertheless two things—the one a fact and other a principle—which cause a considerable demand to be made upon the property, as well as the time and talents of Christians. The fact is that money is absolutely necessary for carrying on the Church's work. The Church is to be an organization in the earth, with so much publicity in her operations as to cause her to be a beacon light for the enlightenment of the world, a city set on a hill, a witness of the faith for the truth and lovingkindness of God our Saviour, and for the development of Messiah's kingdom. Agencies, institutions,

and buildings are absolutely necessary for the purpose; and these demand a considerable portion of the income of the members of the church in order to carry on her work with any degree of efficiency. Any approach to niggardliness in the matter is certain to result in inefficiency, and a corresponding failure in the success of the high mission committed to the Church. The principle to which we allude is that it is the duty of every man to consecrate a considerable portion of his substance to the worship and service of that August Being from whom he derives all he has and all he is. The blessings of the Gospel of Christ are not to be purchased with money, partly because if they were only attainable in that way, only persons of competence could obtain them; whereas that Gospel is in a peculiar sense and in a pre-eminent degree, a Gospel designed for the poor. But with a deep impression of this truth, the duty is nevertheless binding upon every man to devote a measure of his earthly possessions to the service of his Divine Master—only, according as God has prospered him—and that not by way of purchase, but of grateful acknowledgement, and with a feeling that he can never do enough in honor of the Gracious Being to whom he owes so much. The contributions he makes are to be according to his ability, not according to the use he makes of the means of grace, or to the number of the members of his family who can attend the house of God, or according to the number of the sittings he occupies in his church pew; but, at any rate, a tenth part of all his income. And if there is Scriptural authority for anything, there is that authority for this proportion at least. The system of tithes was anything but of Mosaic origin. It seems to have been a fixed principle among the people of God in all ages to devote that proportion to God. Witness Abraham paying tithes of all to Melchisedec, the Priest of the Most High God, and a most remarkable type of Christ. Another very noticeable instance of such an appropriation is in the case of Jacob, when he made the vow contained in Genesis xxviii. 22, "The stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto Thee."

In the Mother Country, in Anglo Saxon times, the landed proprietors voluntarily gave the tenth of their produce to the Church for ever; and this arrangement has more or less continued in the Church in England up to the present time, and been confirmed by a number of Acts of Parliament. But in a new country like this, and where it has not voluntarily and in a body come forward as it did in England and devote a definite part of its possessions to the institutions of Christian worship, the Church must necessarily be in a struggling condition, and its operations must be very much crippled for want of the requisite means to carry on its work. Accordingly we find the Dioceses of Huron, Niagara, Toronto, Ontario and Montreal complaining of very straightened circumstances—funds overdrawn, and much difficulty experienced in being able to decide how the various open-

ings and calls on every hand are to be responded to. The Widows' and Orphans' Fund too is sadly behind in some of these Dioceses. The Diocese of Quebec, though by far the poorest in the Dominion, leaving out Algoma and the other missionary parts, yet claims to have its various funds on the soundest financial basis. It is acknowledged that its annual reports usually lament the want of funds, and if they had more money they could of course occupy more ground; yet it would appear that its clergy are faithfully and regularly paid (not with high stipends it is true) and the provisions for old age and for the widows and orphans are perhaps unsurpassed on this continent. This is believed to be the chief reason why its clergy are not given to roam about, but when they enter that Diocese almost always remain in it. Their pension fund was started in this way: Some ten years ago, the Bishop, after issuing a Pastoral, appointed an active clergyman to go through the Diocese in order to make collections from individuals in a similar way to that in which the Rev. Canon Read, now Rector of Grimsby, collected the Episcopal Endowment Fund in the Diocese of Toronto. The result in Quebec was a subscription of five thousand dollars to start the fund. This was invested, and allowed to accumulate. It has been added to every year by collections after sermons and by private subscriptions, together with the interest on the capital; and it now reaches the respectable figure of about fifteen thousand dollars of invested capital. It was arranged that any claims for pensions should come from some other fund until the Pension Fund was strong enough to assume them. Ontario and Toronto should now adopt some such plan for their Mission Fund or perhaps their Widows and Orphans. At any rate some scheme should be adopted to place the latter fund on a more substantial footing. Toronto (including Niagara) has with considerable success adopted the Quebec arrangement for paying its clergy; and although extensive alterations, it is to be hoped they will not be carried into effect. We hope in process of time to be able to give our readers more particulars of the financial operations of the Quebec Diocese; and we have no doubt that many of their arrangements may be successfully adopted in other parts of the Dominion.

We invite correspondence especially on the Mission Fund and the W. O. Fund.

CHURCH MUSIC.

THE Royal Albert Hall Choral Society in England, gave a performance of "Israel in Egypt" on the 7th ult., and attracted a very large audience, many of whom probably, were anxious to enjoy Handel's magnificent choruses as rendered by the choir which Mr. Barnby trains so well. They were assuredly not disappointed by the result, for seldom have the "Plagues" and the "Song of Moses" had a more impressive interpretation. Without saying that the concerted pieces were uniformly well given, which would be nonsense in view of their greatly varying

difficulty, it may be asserted without fear that nowhere did the choir fail, in any serious measure, to do justice to the music. With sustained skill, and not less constant energy, the "1,000" revealed the whole of Handel's splendid effects, and won a hearty acknowledgment from the witnesses. As usual, the bass duet, "The Lord is a man of war," was sung by all the male voices, and, as usual, had to be repeated. Its encore might well have been demanded, even by those who object to the departure from Handel's intention, if only in acknowledgment of the singular skill with which the tenors and basses did their work. Mr. Barnby conducted with all the firmness required by so large a body of executants when engaged upon such music, and Dr. Stainer ably presided at the organ. The same Society performed Mendelssohn's Oratorio "Elijah" on the 21st ult. It was especially interesting on account of the Prophet being undertaken, for the first time in England by Herr Henschel. His singing met with the warmest demonstrations of approval. The impassioned piece of declamation "Is not His word" was given with a reverence for the text which proved how thoroughly his power was under the control of an innate artistic intelligence. Madam Antoinette Sterling received an encore for her excellent rendering of "O rest in the Lord." The Chorusses were sung with precision and perfect command of the gradations of tone, under the baton of Mr. Barnby who conducted. Dr. Stainer presided at the organ with his usual success.

Exeter Hall was filled last month on the occasion of the performance of Sir Michael Costa's "Naaman" by the Sacred Harmonic Society. Mr. Vernon Rigby sang as Naaman for the first time in London, with a success amply justifying the composer in choosing him for the part. The Chorusses were effectively given, one and all; and at the close of the performance, as before it began, Sir Michael Costa was loudly applauded.

Mr. Kahe has been holding a Musical Festival at Brighton. Amongst other music he has performed, aided by a large number of artists (among whom we noticed Sims Reeves) and an excellent orchestra, headed by Carrodus as principal first violin, Mendelssohn's "Elijah"; Verdi's "Requiem"; Mr. F. H. Cowen's new oratorio "The Deluge"; and Beethoven's "Mount of Olives"; concluding the Festival with Handel's "Messiah."

The fine choir formed by Mr. Henry Leslie sang recently the old church motet by Walliser, "Gaudent in Caelis"; Meyerbeer's "Pater Noster"; and Bach's motet for two choirs, "The Spirit also helpeth us," and Miss Robertson sang with great success, Handel's air "Oh! had I Jubal's lyre."

THE LATE TORONTO SYNOD.

WE quote the following communication from "The Rock," an English journal of March 15, 1878. It contains nothing new; but it is remarkable as a confession.

"THE CHURCH IN TORONTO.—Our corre-

spondent writes: 'We have lately had an exciting time here. Bishop Bethune summoned a Synod to elect a coadjutor with right of succession; he and his party having so planned it that Archdeacon Whitaker, Provost of Trinity College, a very extreme man, should be chosen, but the Church Association and their friends asserted their rights. A majority of a ballot is necessary, but there is a clause in the Canon that in case less than two-thirds of the clergy of the diocese are present and voting, a two-thirds vote is then requisite. We accordingly requested a few of our clerical friends to withdraw, so that there remained less than two-thirds; and it then being shown (by two ballots) that the Ritualists could not obtain two-thirds of the lay vote, the Bishop adjourned the Synod.'

These "few of our clerical friends," some of them living in Toronto, must have felt themselves in a very humiliating position, to be marshalled out and in like schoolboys, according as their presence might be required by the one dictator of their side; to say nothing of the wickedness of so solemn a mockery in the most important matter in which they could have been engaged—and that too in the House of God.

THE METROPOLITAN.

AS we stated last week, his Lordship the Metropolitan has announced his intention of resigning the See of Montreal. We are sure the announcement will be received with universal regret throughout the Ecclesiastical Province, and a general hope will, we doubt not, be expressed that his Lordship's decision is not of so final a character as to preclude the possibility of a re-consideration. For the diocese of Montreal the loss will be peculiarly unfortunate—a change would be most undesirable, perhaps disastrous; and for the Ecclesiastical Province generally, his retirement may lead to complications, which at a future time would have no opportunity for arising. All Schools in the Church have been glad to come forward to express their confidence in the judicious course the Metropolitan has pursued; and this has arisen from the fairness with which he has treated all the shades of thought which are believed to be legitimately existing in the Church.

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

II. Confirmation.—Origin of the rite.

IN looking at the history of confirmations, we are met at the threshold of our investigation with an objection that should at once be answered, as, though made by persons in some degree ignorant of the truth of the case, or prejudiced against it, yet as they carry some influence from their quasi-clerical position and their supposed educational attainments, their objections to the rite have no small effect upon the minds of persons

who are altogether unacquainted with the facts of ecclesiastical history. Some opponents of the Church see popery in everything which they do not practice themselves; they consequently endeavour to subvert the interests of their own bodies at the expense of those of the Church, by exclaiming with respect to doctrines they do not hold, or practices they do not follow, "These are reliques of ante-Reformation times which our poor half-awakened Reformers had not courage to lay aside." In this way they speak of Confirmation, and say that it should never have been kept up after the light of the Reformation had dispelled the darkness of popish ignorance from the minds of our ancestors; if they reflected upon the natural consequences that follow from such reasonings, they certainly would not make use of them; for if Romanists alone practised the rite of Confirmation, and if they proved, as they easily can, that it was administered in all parts of the Christian world in the purest days of the Church, and in the earliest times of which we have any record, it would naturally follow that Romanism alone was so far true, through its conformity with the primitive Catholic usages of the Church, that it was in existence in the earliest times, and that it was universally prevalent over the whole Christian world. In opposition to their assertions, the Church maintains that Confirmation is not a peculiarity of popery, and that it was universally practised centuries before those peculiarities had any existence. When not engaged in opposing any usage of the Church, writers of the bodies, by some of whom this objection is made, date the commencement of popery at the beginning of the seventh century. The following passages will sufficiently prove this assertion: "Henceforward the religion of Rome is properly styled Popery, or the religion of the Pope. Previous to the year 606, there was properly no Pope." Dowling's History of Romanism, p. 55. "This was the year 606, when the reigning emperor Phocas, the representative of the sixth head of the beast, declared Pope Boniface to be universal Bishop; at which time the saints being delivered into his hand, the 1260 years of the apostacy in its public and dominant capacity commenced." Benson's Commentary, Rev. 11:2. If then it can be shewn that Confirmation was universally practised hundreds of years before that time, it must be acknowledged, even themselves being judges, that it is not a popish ceremony. We go still further, and say that Confirmation; or a rite perfectly analagous to it, was in use even before the promulgation of Christianity, that the rite was adopted into the Christian Church, and that it has been continued unceasingly from the days of the Apostles to the present time. The Christian dispensation is not an institution originally devised by the Apostles, nor was it a schismatical separation from the Church of the old dispensation, but it is in reality nothing else than the perfection of that Church; nothing was annulled by Christianity but those sacrifices or ceremonies which were fulfilled in Christ; while such usages as were conducive to spiritual

edification were purified and continued for the edification of christians; thus from it, we have both our sacraments, Godfathers in baptism, Liturgies, responsive worship, fixed lessons in divine service, the three-fold ministry of Bishops, Priests and Deacons, clerical vestments, and confirmation, which rite or one similiar to it was administered to Jewish children when they reached the age of twelve or thirteen years, who after an examination into their knowledge of the law were admitted to the position of "children of the precept;" which ceremony is generally considered to have been submitted to by our blessed Saviour, when at twelve years of age he accompanied his mother and reputed father to Jerusalem, and was with the doctors in the temple, both hearing them and asking them questions.

§2. Names of Confirmation. The name confirmation is of comparatively recent use; at first, from the practice of anointing the recipient with oil at the time of administration, it was called "the unction" or "the Chrism"; it was also called "the seal," but this name, as we have already seen, was also given to baptism; from the custom of signing the candidate with the unction it received the name of "consignation"; but the name in most general use was "the laying on of hands," as this ceremony was indispensable to its administration, and was considered the means whereby spiritual blessings were conveyed to the recipient; sometimes to one or other of these names the designation "sacrament" was attached, but not in the sense in which that word is now used. The primitive fathers used the word sacrament very loosely, and applied it to anything that was employed in the performance of religious services, or even to the words in which the voice of prayer was expressed; thus Tertullian speaks of the sacraments of figures and allegory; CYPRIAN, of the sacraments of faith, unity, the Lord's Prayer, and salt; AMBROSE, of the sacrament of the Creed; and AUGUSTINE, of the sacraments of exorcisms, prayers, spiritual songs, breathings, haircloths, bowing of the head, &c., and also of those of baptism, the oil, the Eucharist, and the laying on of hands; but of these various sacred rites or services none was looked on in the true sense of the word as a sacrament, except Baptism and the Supper of the Lord. "Afterwards," said St. AUGUSTINE, "by the resurrection of the Lord, a very clear proof of our liberty was seen, nor were we weighed down by the heavy burden of ceremonies which we now observe; but the Lord Himself, and the apostolic discipline delivered us very few ceremonies instead of many, and these very easy of performance, very sacred in signification, and very chaste of observance; namely, the sacrament of Baptism, and the celebrating the Body and Blood of the Lord." The idea that there are seven sacraments of necessary obligation to members of the church was not even hinted at in the Primitive Church; the first person who definitively fixed them at that number was Peter Lombard, who lived in the 12th century; and it was not until the year 1547, that the so-call-

ed general council of Trent promulgated a canon anamethatizing all persons who should say that "the sacraments of the new law were more or fewer than seven."

§ 3. Time of the administration of Confirmation. In the Western portion of the Primitive Church, if a bishop were present, Confirmation was always administered, even to infants, immediately after baptism: in the Eastern portion, if the chrism had been consecrated by the bishop, his presbyter had authority to apply it for confirmations, which application then took the place of imposition of hands. Both sections of the Church looked on confirmation as a component part of the sacrament of baptism. TERTULLIAN, after he had given a description of the mode of baptism, thus proceeds: "After this when we have issued from the font, we are thoroughly anointed with the blessed unction, a practice derived from the old discipline, wherein, on entering the priesthood, men were wont to be anointed with oil from a horn ever since Aaron was anointed by Moses."

In the next place, the hand is laid on us, invoking and inviting the Holy Spirit through the words of benediction." In case of the absence of the bishop, it had to be postponed until he was able to visit the portions of his diocese in which the unconfirmed resided. After some time, however, in every case the administration of the rite of confirmation was deferred until the candidate was able to renew in his own person the vows that had been entered into on his behalf by his godfather at his baptism. In the Church of England previous to the Reformation, the usage varied; in some dioceses children were required to be presented for confirmation within the year in which they had been baptized; in others, the time was lengthened to three years; in others, to five, with a penalty to the parents after that time of exclusion from the Church until the child was confirmed. The rule of the Church at present is, that as soon as children came to years of discretion, they shall be presented to the Bishop to be confirmed by him, or, as it is explained in the address to the godparents in the baptismal service, "as soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

(To be Continued.)

BOOK REVIEW.

ETERNAL HOPE: Five sermons preached in Westminster Abbey, in November and December, 1877. By the Rev. Canon Farrar, D.D., F.R.S. Price \$1.00 (free by mail). Rowsell & Hutchison, 76 King Street East, Toronto.

As remarked in a former issue, Canon Farrar thinking his sermons on the subject of a universal final restoration had been misunderstood and misrepresented, has published them entire in order to remove misapprehension. In the sermons, he gives no definite statement, either of any system he may have formed upon the subject, or of any arguments he would adduce in support of any scheme antagonistic to the generally received dogmas; so that a certain amount of misrepresentation would very naturally be the result of any attack upon those dogmas. The preface is the

most conspicuous, the most definitely expressed part of the book. The title is a curious one. It strictly means, a Hope that is eternal; but whether it is for ever to be only a Hope does not appear. The real subject of the volume is designed to be—The hope the wicked may have of final blessedness. And the Canon wishes to show, that ultimately, the wicked will be admitted to all the felicity of the saints,—the only drawback being a remembrance of their former sin—a kind of purgatorial cleansing being effectual for the purpose of restoration.

When a subject of this kind is mentioned, there are two or three things which immediately present themselves to the mind, irrespective of the arguments that may be adduced on either side. The first thing is:—The fact that, notwithstanding some few names the Canon has given to the contrary, the Catholic Church has ever held the doctrine, gives prima facie reason to believe that the never-ending punishment of the finally impenitent is an essential part of the Christian system. But if there is any doubt at all on the subject, mere ordinary prudence would dictate, that, upon the whole, it would be far better to magnify our danger than to suppose it less than it really is. This is more especially the case when, as in this instance, we can have no absolute knowledge of the subject, until it will be too late to make any practical use of that knowledge during our existence here, and supposing this to be our only state of probation. And what if we first of all find out the truth when we have entered upon a state of retribution that shall be unalterable?

Another thought suggesting itself is that, from what we know of man, we can hardly afford to part with any motive for living a holy life; and surely no one would be so bold as to say that a fear of punishment has no deterrent effect whatever; or that the manifestation of God's intense and unalterable hatred to sin should not increase our love for holiness. As far as fear is to be used as a deterring motive, listen to the Saviour: "Fear not them which kill the body;" "Fear Him, who after He hath killed, hath power to cast into Hell."

A third suggestion is, that with thoughtful minds, any attempt to explain away the Divine threatenings would naturally be viewed with suspicion; because a disbelief in God's threatened judgments has always indicated a downward moral tendency; and as far as we have been permitted to know anything about it, such disbelief has always discovered its mistake when it was too late to remedy it. Canon Farrar objects to a use that has been made of the assertion, uttered by the tempter to our first parents. Notwithstanding his objection, we still think it would be well to remember that listening to the suggestion, "Thou shalt not surely die," first brought sin into the world, and all our woe.

In the Canon's treatment of the subject, his difficulty in accepting a belief in eternal punishment, is the same old story we have so often met with in the ordinary class of unbelievers. It arises, not from any thing definitely revealed to the contrary, although Revelation gives us all the information we can possess on the subject; but because the very idea of such a thing is repulsive to our feelings, and also because he cannot reconcile it with the attributes of a good and merciful Being. But nobody has ever pretended to be able to show how these can be entirely reconciled. Neither do we pretend to be able to reconcile the existence of evil, however temporary, with the wisdom and power of a God of goodness. But we do not therefore pretend to deny the existence of evil in the world, any more than to deny the existence of a God of goodness, power and wisdom. The Canon has also unfairly mixed up all the wild and crude expressions that have been used in connection with the subject, as though believers in the doctrine of the eternal punishment of the wicked were answerable for all that has ever been advanced in support of it; even including Spurgeon—while on the other hand he has quoted with approval, a stanza from a living poet, which even Shelley could not have exceeded in blasphemy.

It has been said of Canon Farrar that "he has not been disciplined in the accuracy of logical thinking." The sermons before us are unmistakable proofs of the correctness of the remark.

When he asks, what would be thought of a human government which had more than half of its subjects in prison? it is seen at once that the question is equally a blow aimed at all the revelation we have ever met with. For it might be asked with equal force by a deist, What would be thought of a human government that adopted no effectual means to acquaint more than about one-third of its subjects with its laws?

In all cases of exegetical pleading, when an effort is to be made to overturn a received dogma or interpretation, one of the first steps taken has usually been to make it appear that the words employed have no definite meaning—that they mean nobody knows how many things, and may mean any thing earthly. The transition is easy to the opinion that they ought to mean exactly what we want them to mean. It is in this way the words used by the inspired writers have been treated. The principal of these is *aiōnios*, translated *eternal, everlasting*. It comes from *aiōn*, which denotes *eternity*, or sometimes *the whole of a certain period*, such as a man's life, a dispensation, &c. The late Professor Maurice wished to make it appear that it had no reference to duration at all; but what he would make of several passages where the adjective or the noun occurs does not appear. It would require an immense amount of ingenuity to find any other meaning than eternal duration, and that not only future but past, in the Septuagint of Ps. 89: 2 (In Hebrew and English, Ps. 90: 2), where the terms are *apo tou aiōnos, heos tou aiōnos*, which we translate "from everlasting to everlasting;" and so of other passages. The old lexicographers, Parkhurst and others, derived *aiōn* from *aiē*, ever, and *on*, being; but Passow does not recognize such an etymology. That however is of little consequence, as etymology can only be employed as a *guide* to the meaning of a word, while *usage* alone constitutes the *authority*. From the usage of the word, the radical idea contained in *aiōn* is doubtless that of *continued duration*; and although sometimes used, by way of accommodation, with a limited meaning, it just as much involves the idea of endlessness as our words *ever, never, and always*, which are also sometimes used with a limited signification. Maurice's idea may have appeared to derive some support from an occasional use of the word *eternity*, as when we say of one who has died, that, He has gone into eternity; although this expression, apparently referring either to a state or to a locality, certainly does not exclude the idea of endless existence.

But the Canon, with others of his school, complains of the use of single words and texts—and so do we. If the words *aiōn, aiōnos* involve no necessary conception of endlessness, that would not settle the question. If we read over the 25th chapter of St. Matthew, until we come to the last verse, and then omit the word *aiōnios* altogether—reading thus: "The wicked shall go away into punishment and the righteous into life—the question would remain pretty much the same. We must see throughout the chapter that our attention is directed to the final results of life. No intimation is given of the probability of any thing to take place afterwards, so as to alter the awards distributed when the Son of Man shall sit upon the throne of His glory. And so with every other allusion to the subject we find in the New Testament, especially as in 2 Cor. 5: 10 (if we may be allowed to refer to single texts); and yet the Canon contends that there is nothing in the New Testament to show that the present life closes our season of probation!"

The sermon on "Are there few that be saved," is particularly unsatisfactory. It begins in quibble, is carried on through a mass of vapour and ends in mist—with no notice whatever of the terrible warning contained in our Lord's words:—"Many I say unto you will seek to enter in, and shall not be able." We are led to ask, Could the Lord have said this if he knew that after ages of torture the wicked would ultimately be received into the bliss of Heaven? Indeed, this passage alone, if it contains one particle of truth whatever, is a sufficient answer to all the Canon has to advance. And, further; "When once" (or "from the time when") marking the transition from the possession of a privilege to its final withdrawal—"the master of the house is risen up, and hath shut to the door, and ye begin to stand without

and knock at the door * * * He shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac and Jacob, and all the prophets in the Kingdom of God, and you thrust out." Nothing could be in more striking contrast with the Canon's sermon than the whole of this passage, and we cannot suppose his view of the subject in any way a correct one without placing our Lord's denunciations, threats and warnings in this and many other parts of the gospel, as so much empty declamation, intended to convey not solemn warning, but very needless alarm.

The sermon "What Hell is not" is scarcely less conclusive. If that expression refers to any punishment at all; it may well be all that imagination has ever conceived—far more than that even—and material and gross as well as spiritual and refined (if the term can be applied in such a case. The sermon, "Is life worth living?" contains some beautiful thoughts in elegant language, but so strung together as to be absolutely purposeless, proving nothing, indicating almost nothing, except a total want of the logical faculty.

The Canon sanctions the idea of a purgatory infinitely more mischievous than the Roman doctrine, for its object is to condone all the sin and wickedness of the impenitent sinner. And we close the volume with a conviction that it will do but small service to the cause it was intended to promote; because the amount of either learning or ingenuity it contains is much less than might have been expected; and because throughout the volume, there is a tone we cannot misunderstand, which indicates that with regard to the main principle advocated, the conclusion has been a foregone one. The subject is handled chiefly as a matter of feeling, to the almost total exclusion of argument. • We must however adhere to the conclusion that whatever may be meant by "Eternal Hope," neither the Bible nor the Church holds out any hope for the sinner that dies in his sins, and goes to his account with all his imperfections on his head.

Diocesan Intelligence.

NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

The Bishop Designate is to be consecrated on May 1st, and is expected to be out before the end of the same month.

Efforts continue to be made to increase the Bishopric Endowment Fund. More than two hundred new subscribers, chiefly of the middle classes, have recently contributed about £700 stg. towards the fund. The collections in St. Thomas' Parish are going on very satisfactorily. The aim of the present collectors is to give all the members of the Church an opportunity of giving, even though their contributions be small; and in most instances they have done so, and that cheerfully. The outport laymen are not expected to be behind in the good cause.

St. JOHN'S.—The annual meeting in connection with the S.P.G. was held in the Central School Room on Wednesday evening the 27th ult., at 7.30 p.m. In the absence of the Administrator of the Diocese, the Rev. Edward Botwood, rector of St. Mary's, took the chair. The attendance was very large, numbers not being able to gain admission. After singing and prayer, the rev. chairman alluded to the absence of the Rev. T. M. Wood who, through age and infirmity, is not able to take that active and lively interest in mission work at the present time to which he had been accustomed in days gone by. The speaker endeavored to show that it was the bounden duty of all Christians, on account of their union with, and the privileges ensuing from their relationship to God, to do all in their power for the support of missions.

Other addresses were delivered by Hon. A. W. Harvey, Rev's. Messrs. Pilot, Murray, and A. Wood, and by P. Emerson, Esq., and Judge Prowse. The chairman in his concluding re-

marks hoped that the suggestions of the Rev. A. C. F. Wood would be carried out viz.: that missionary meetings be held quarterly. He said that the fact of Stanley's expedition across Africa having cost £25,000 stg. merely for scientific research and discovery, showed the necessity of ample funds being provided to carry the saving knowledge of the Gospel to all lands.

Several hymns and anthems were sung by the members of the cathedral choir, assisted by several ladies of the congregation, after which a collection was taken up, and the meeting closed by the singing of a doxology and benediction.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

DIOCESAN SYNOD.—The Executive Committee of the Synod give notice that the Lord Bishop of Nova Scotia having been summoned by His Grace the Archbishop of Canterbury, to attend a Conference at Lambeth, on the 2nd July, has appointed Tuesday, 14th day of May, for the biennial meeting of the Diocesan Synod. As this is the regular or ordinary meeting of the Synod, representatives from each parish and district are to be elected at the Easter meetings. Inasmuch as the interval between the election and the session will be brief, the Committee recommend the chairman of the several meetings to return immediately the names of the persons elected to the Registrar of the Diocese, C. B. Bullock, Esq., Halifax, and in case of the election of a non-resident, to ascertain without delay whether the person so elected will act as a representative. The Committee on Delegates Credentials at the last Session reported several irregularities, and recommended a more general use of the printed forms of which copies are sent.

The following resolution was confirmed in 1876: "No lay representatives shall take their seat in the Synod, the dues of whose parish or district are one year in arrears."

The session will begin with prayers and celebration of Holy Communion, at St. Luke's, at 10 a. m.; and after the service the secretaries will be prepared to receive the certificates of the lay representatives for examination.

The Synod will meet for business at 2.15 p.m. The Board of Diocesan Missions will meet at 8 p.m., of the same day. A public missionary meeting will be held on Wednesday, 15th, at 8 p.m.

THE FOLLOWING BUSINESS WILL ENGAGE THE ATTENTION OF THE SYNOD:—Resolutions Passed, by awaiting Confirmation.

"That in case it shall happen that the Bishop shall withhold his assent to any act or resolution of the Synod, the same may be brought up again at the next session; and if it shall then be passed by a majority of two-thirds of each order present and voting, and shall again be dissented from, by the Bishop, such majority shall have the right to appeal to the House of Bishops in General Assembly in Canada, whose decision shall be final." "That each parish represented in this Synod be assessed for the purposes of this Synod; that the assessment be due from each parish as soon as the amount assessed is announced to the rector thereof, and that no representative shall be allowed to take his seat, as long as the dues of his parish or district shall be one year or upwards in arrears." "That the following regulations shall be observed in the election of delegates to the Provincial Synod: If more than the required number of delegates has been nominated, then the clergy shall ballot for the clerical delegates, and the laity for the lay delegates. The required number of candidates having the highest number of votes shall then be put, the clerical delegates to the laity and vice versa; and each house must accept or reject the election of the other as a whole." "The substitutes shall be elected in the same way, after the declaration of the names of the delegates elect." "That at least one representative shall be a communicant in the parish he represents." Also the regulations for the discipline of the clergy and laity.

NOTICES OF MOTION:—No. 1. By Mr. W. C. Silver, "That every parish or mission in this Diocese is expected to make at least an annual offering both to its Home and Foreign Missions, and that not later than on the second day of each session of this Synod; at such hour as the Bishop

or Chairman shall see fit, the Secretary shall read out the names of all parishes and missions, with the amount (if any) paid by them into the respective Treasurer's hands." No. 2. By Rev. J. P. Sheraton, "That in clause 10—(Ecclesiastical Discipline Act) the words 'resident in the Province of Canada' be put in after 'clergymen' and 'laymen.'" No. 3. By Rev. J. Norwood, "That this Synod practically discountenance the pew system, that the placing of pews according to rank and wealth is destructive to the Catholic truth of equality of membership in the body of Christ, and that it is in direct opposition to Scripture and primitive usage of the Apostolic Church." No. 4. By Mr. W. C. Silver, "That the Executive Committee be requested to prepare an outline of the duties and rights of Rectors, Church Wardens and Vestries within their parishes; also the rights and privileges of the Bishop of the diocese in the pulpits, and otherwise of the parishes under his jurisdiction, to the intent that if adopted by this Synod, uncertainties and doubts now existing on these subjects (or on some of them) may be set at rest by a rule of our own." No. 5. By Mr. W. H. Wiswell, "That any Committee appointed by the Synod shall be considered a Standing Committee, unless discharged by the usual vote." No. 6. By Mr. W. C. Silver, "That the Executive Committee be instructed to engage the services of a suitable person to act as Secretary, or Secretary and Treasurer, to the Synod and the various schemes connected with it, such as the Boards of Missions, the proposed Church paper, of which he may be editor or sub-editor, as well as general business manager, under the Committee who shall also visit such different parts of the Diocese as may be deemed advisable, on behalf of such missions or paper, and perform such other duties as may be assigned him by the Committee relative to church work." "That a sum not exceeding—dollars per annum, be appropriated for his salary, to be provided from the funds of the Board of Missions, and from the several funds of this Synod, in such proportion as the Executive Committee shall see fit. Should he be made Treasurer, bonds must be given in due proportion to the amount passing through his hands." No. 7. By Rev. J. Ambrose, "That each Rural Dean shall be elected for the space of three years, and shall be eligible for re-election." Addition proposed to Section iv. of Church Act. Add at end of first paragraph: "And any parish business may be transacted."

Notice of motion has also been given to provide for a periodical return to the registrar of the Diocese, of the property of each Parochial Corporation, or to adopt some other precaution against waste or loss through negligence.

Amendments proposed by Committee on Church Act, Section iii. Substitute "thirty days" instead of "twenty days."

Section iv.—Annual meeting to be held on the first Monday in May, instead of Easter Monday.

Section vi.—Add: "All the real and personal property belonging to any parish shall hereafter be and become vested in the Rector, Wardens and Vestry of that parish, in their corporate capacity."

Section viii.—The following persons shall be entitled to vote at the meeting of the parishioners of any parish of the Church of England. (1.) Men of full age who are, and who have been for not less than six months, communicants of the said parish. (2.) Men of full age who are members of Church of England, habitually attending the services thereof within the parish for which they claim to vote, and who have so attended, for three months being pew-holders, or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church, within the said parish, and who are not more than six months in arrears in respect to such contributions. Provided always that any person before voting may be required by the Chairman of the meeting, or any parishioner present, to sign a declaration that he is qualified as aforesaid, and also when not voting as a communicant, to produce a receipt or certificate from the Church or Chapel Wardens, or one of them, or the Vestry Clerk, shewing that he is such pew-holder or contributor, and that he is not more than six months' in arrears as aforesaid. The parishioners may from time, at any regular annual parish meeting, define what contribution shall be deemed necessary to qualify a person not a pew-

holder to vote at any subsequent meeting, and the mode and time of payment of such contribution.

The following proviso as an addition to section viii. is suggested by the Executive Committee: "Provided that qualification shall not take effect at any meeting held within six months." It is suggested that these proposed amendments be submitted to the parishioners at the Easter meetings, and that notice of business to be transacted, in addition to the election of officers, be given on the Sunday before Easter at the latest.

ALFRED BROWNS, Clerical Secretary. Halifax, March 18th.

YARMOUTH.—The church here has now a choir of men and boys only—the first in Nova Scotia of the kind, except Halifax.

Holy Trinity.—The ladies of the congregation have made Mrs. McLean, the wife of the Incumbent, a present of a beautiful sewing machine.

SPRING HILL.—Receipts of the Church Building Fund.—J. S. Miller, site of land, value \$150.00; Rev. E. H. Ball, 20.00; Hy. Smith, 25.00; John Bragg, 20.00; A. Payne, 5.00; J. E. Parker, 17.50; A. E. Fraser, 10.00; Geo. Isaacs, 5.00; M. L. Baker, 14.00; John Foster, 2.00; John Scullie, 2.00; Tea & Baraar, 65.00; Four pictures 2.40; Concert, 25.18.

From Amherst:—Rev. Canon Townshend, \$20.00; C. E. Ratchford, 10.00; C. J. Townshend, 10.00; G. M. Townshend, 2.00; A. R. Dickey, 1.00; C. R. Smith, 2.00; W. G. Smith, 4.00; W. M. Fullerton, 5.00; W. T. Pipes, 2.00; Chapman & Etter, 4.00; Colonel Stewart, 50.00; R. McLean, \$2.00; Mrs. Stewart, 5.00; Mrs. Dickey, 5.00.

From Halifax:—The Lord Bishop, 50.00; A. J. C., 5.00; "19th Aug., 1876," 8.00; T. B., 2.00; F. A., 20.00; C. B., 2.00; E. B., 20.00; B., 5.00; H. W. C., 5.00; S. A. W., 5.00; J. S., 4.00; C. S., 1.00; W. C. Silver, 3.00; 10 friends, 20.50.

From St. John, N. B.—Breniston Starr, \$5.00; S. S. Hall, 10.00; John Magee, 10.00; Rev. Canon Brigstocke, 5.00; a friend, 5.00; Jas. L. Dunn, 10.00; A friend, 1.00.

FREDERICTON.

THE LATE REV. J. F. CARR.—On Sunday morning, the 24th ult., His Lordship the Bishop held service at Kingsclear Church, where a numerous and sorrowing congregation had assembled. Prayers were said by the licensed lay reader, Lieut. Colonel Maunsell, D. A. G., who had most faithfully and kindly assisted the late Rector in his duties. Appropriate hymns having been sung, His Lordship said the Communion office and administered the Holy Eucharist to almost every communicant in the parish, some having come from a considerable distance to be present, thus testifying their love and reverence for their late pastor, and their desire to follow his instructions. His Lordship preached from Hebrews xiii. 7, 8. His Lordship dwelt on the character of their late guide and pastor, his faith, his industry and devotion, his gentleness of spirit, his adapting himself to all conditions of men, his earnest desire to benefit all, his growing influence out only in the Parish but in the Diocese, the loss he had himself personally sustained by the decease of the Rector. He also spoke of his meek and happy resignation to the will of God, and delivered to the congregation their Rector's last message: "To my parishioners, I expected to preach to you again in our dear Church, but it is God's will I should go to Him; and I again beg of you all, whom I loved so well, to seek the Lord," sent to them from his sick bed, full of the same Christian love he had shown to them during his life. His Lordship then earnestly impressed on all present the necessity of following so blessed an example, especially by making for each family a real christian home where children were dutifully and carefully trained in the way of Godliness, and where no frivolous and unhealthy excitement was wanted to render the inmates happy and contented, but where all were united in church privileges and in sober, just and charitable ways. Notice was given that the services of the church would be continued by the lay reader until another rector should be appointed.

TORONTO.

Confirmations.—The Bishop of Toronto will D. V. hold confirmations during the months of April and May next, as follows:

Table listing confirmations for various churches in Toronto and surrounding areas, including Port Hope, Cobourg, Grafton, Colborne, Brighton, Toronto, Carleton Place, St. Am's, Oshawa, Bowmanville, Newcastle, Perrytown, Baillieboro', Cavan, Millbrook, Norwood, Peterboro', Toronto, Cartwright, Port Perry, Lindsay, Omemece, Manvers, Toronto, St. John's, Holy Trinity, St. Paul's, and Church of Redeemer.

SYNOD OFFICE.—Collections etc., received during the week ending March 30th, 1878.

MISSION FUND.—Parochial Collections.—St. George's, Toronto, on account, \$250.00; Tecumseth \$234.51; Orillia, \$71.50; Minden, on account, \$2.05; Holy Trinity, Toronto, additional, \$47.90; Port Perry, on account, \$44.00; West Mono, St. Matthew's, \$10.25; Camilla, \$9.00; Jackson's \$5.85; Scarborough, on account, \$11.00; Oshawa, on account, \$29.70; Cobourg, on account, \$197.30; Perrytown, on account, \$30.00; York Mills, on account, \$37.80; Toronto, St. Matthias's, on account, \$8.85. Special Appeal.—Bishop of Toronto, fifth and sixth instalments on account of subscription, \$50.00. January Collection.—Stanhope, 50 cents. Donation.—Canadian Land and Emigration Company, grant for Dysart, \$25.00. Annual Subscription.—C. J. Blomfield, \$10.00. Missionary Meeting.—St. Luke's, Toronto, \$12.70.

WIDOWS AND ORPHANS' FUND.—October Collection.—St. Anne's, Toronto, additional, \$25.00; Tecumseth, (additional) Trinity Church, \$1.35; St. John's, 70 cents; Christ Church, 97 cents; Clarksville, 67 cents. Annual Subscription.—C. J. Blomfield, \$10.00.

BRADFORD.—The Rev. H. B. Owen, F.R.L.S., from Oshawa, has by consent of his Lordship the Bishop effected an exchange with the Rev. J. W. Rolph, M. D., of this town.

On Tuesday evening, the 29th inst., after choir practice, at the residence of the Rev. Dr. Rolph, the following address was presented to Mrs. Rolph, by Master Walter Wilson, on behalf of the members of Trinity Church Choir:

Dear Mrs. Rolph.—The pleasant relations so long existing between us being about to be severed, we, the members of the choir, think it a fitting time to express our deep sense of the obligations we are under for the untiring efforts you have made for our improvement, and with the kindest and best wishes for your happiness, we desire to bring ourselves occasionally to your remembrance, when you look upon the accompanying slight token of our regard. We are sincerely yours, Signed by the members of the choir. Trinity Church, Bradford, 26th March, 1878.

The address was accompanied by a very handsome silver card-receiver and bouquet-holder combined.

NORTH ESSA.—On Sunday, 10th inst., a Lenten Mission, lasting for eight days, was commenced in Jude's Church. The services were all of course, from the Book of Common Prayer, except at the close each evening a bidding prayer was used having special reference to the addresses given just before. The hymns were very carefully selected, and were all clearly connected with the subjects brought before the people. The topics considered, with the respective preachers, were as follows: The Careless, the Faithful, W. H. C. Clarke and W. W. Bates, the incumbent; Cause of Sin, Power of Sin, J. S. Baker and W. H. C. Clark; Guilt of Sin, Punishment of Sin, E. W. Murphy and J. Fletcher; Knowledge of Sin by the Holy Ghost, by Self-Examination, E. Morgan and E. W. Murphy; Remedy for Sin through the Incarnation, Remedy extended to Man through the Sacraments, both by E. Morgan, in the unavoidable absence of W. R. Forster; Sin removed by Divine Grace, Grace given through Ordinances, both by W. H. Clarke, who was to be assisted by Mr. Forster; Difficulties of Holiness, how they may be Overcome, both by W. H. Clarke; and on Sunday morning the Holy Eucharist, by W. H. Clarke. On Saturday and Sunday Mr. Clarke was to be assisted by Mr. Bates, who was, however, kept away by domestic affliction.

Notwithstanding the almost impassable state of the roads, the congregation was very good indeed, the church being crowded at all the services except three. At the Holy Communion on Sunday, 27th, there were nearly thirty communicants, something unprecedented here where about five years ago, a little more than a year after the present clergyman had taken charge of the mission there used to be an average of about seven. The comparatively large number on the 17th, is the more remarkable inasmuch as during the past two years the congregation of St. Jude's, weak enough at any time, has been diminished by the removal of over a dozen families to other parishes. An arrangement by which any who desired to consult the clergy privately on spiritual matters, might have opportunities of doing so was prevented from being carried out by the affliction before mentioned.

Altogether the "mission" is regarded by the congregation as having been very successful; and it is believed that, owing to its influence, many will pursue the spiritual life more earnestly than ever before. *Laus Deo.*

West Mono.—It is sometimes said, that contributions would flow more readily into the Mission Fund, if more were known of our mission work. Doubtless they would, but the clergy are not always willing to parade themselves, and their labors, and their missions, before the church. Still it may frequently be said "information wanted." Please accept of a small contribution towards supplying it. A few weeks since, circumstances led me to the township of Mono, and I found myself in the mission of the Rev. T. Geoghegan, a young deacon, ordained last summer, and sent to occupy, for the church, and for Christ, the western part of the township. As the result of that visit, at the request and appointment of the missionary, I agreed to be there on Sunday March 24th, to administer the Holy Communion. Five o'clock on Saturday afternoon, saw me off the cars on the platform of the Orangeville station, where I was immediately taken charge of by my clerical brother, and placed in a comfortable democrat, with a good pair of horses before it. The owner and driver of the vehicle was Mr. Jackson of the Centre Road, a kind hard working churchman in the mission. He drove us to his house. On our way we twice crossed the head waters of the River Credit, and, about a mile and a half further, came to a deep ravine, in which runs what may be regarded as the main branch of the Nottawasaga River; we having, in that short distance of comparatively level ground, passed from the waters of Ontario, to those of the Georgian Bay, and of Lake Huron. The Credit taking a course of about fifty miles to reach the Lake, on its way to the mouth of the St. Lawrence, while the Nottawasaga takes, at least 700 miles to arrive at the same point.

We had no sooner ascended the hill from the river, than we descended into another, and more romantic ravine, with a smaller stream flowing through it. Again reaching the table land, a fine view was obtained of the valley, and its grand, almost mountainous sides. A heavy equinoctial squall came on with a drenching rain, but soon passed off, and we stopped at a good log house, near to which were excellent farm buildings, and within which, a hearty Irish welcome awaited us. The evening intercourse with the family made us acquainted with the past history of the church among them, and also, incidentally, the efforts of the head of the house to have its institutions established in that locality. A brick church is contracted for, to be completed before the close of summer, to which the funds, previously recorded in the DOMINION CHURCHMAN, as having been collected in Ireland, by friends of the Incumbent, are to be devoted. Sunday morning was blowy and snowy. The service was to be held in the farm house, and a good congregation, for the day, collected. I preached to them from a part of the first lesson, Gen. 37:20, and very attentive were the people throughout the whole service. The music was conducted by Mr. Jackson's family, a lot of fine young people of all juvenile ages. Dinner over, the missionary, having the previous night, long after dark, gone about six miles to his home and returned before service with a good team, half his own, and half borrowed, we started for a school house, about five miles distant, where in the afternoon service was held: the attendance was good, but not large; the driving snow and squalls prevented this. After service we were kindly received to tea by Mr. Crookshank, whose children are encouraged by the missionary in the exercise of their singing powers, and with very hopeful prospect. Here was a fine view of hill and valley, rock and wood, with beautiful, never freezing springs of water. Again on our way, we passed the village of Mono Centre, and, along a rough road through cedar swamps, by the edge of precipices, over heights, through hollows, to St. Matthew's Church; a large hewn, log building, erected from ten to fifteen years ago; which was well filled. An interesting feature of the service was a choir of children, whose devout demeanour shewed the pleasure they felt in their work. Among them was a boy taken from one of the charitable "Homes" of Toronto, who in the house of Mr. Lavery, has found a comfortable home here and has obtained from them a good report of his conduct. I preached to them plain truths, from the Epistle for the day, "Awake thou that sleepest?" which were listened to with the deepest attention, eliciting the remarks of their minister, that, a more solemn, earnest congregation he never saw. A celebration of the Holy Communion followed. After service, walked a mile and a half through the snow storm, and administered the Holy Communion to one who has pursued a lengthened pilgrimage of eighty-seven years, and is very infirm; but, was only kept from reaching the church by the earnest entreaties of her children, who wisely and lovingly detained her; the more so as her considerate pastor had some days before assured her, that she should receive the Holy Sacrament at home. Knowing the circumstances of the case, it was delightful work, traveling through the cold storm, to be the means of affording holy sustenance to one who so highly valued her privileges, and, although while in the house the stinging pain in my right ear admonished me that the frost had laid hold of it, yet the happiness of the occasion was too great for the pain to mar. After supper at Mr. Laverys, we went on our way, five miles, to the temporary home of the missionary, against the expostulations of our kind friend, who did not like us to turn out again in the storm. Between eleven and twelve we drove up to Mr. Robinsons new brick house: all had retired; but, before I could reach the door, it was opened, and remembering my former visit, there was the cordial greeting "you are heartily welcome back again sir." In a few moments they were ready to take care of the team, and to get ready our supper; which last was not carried out, upon my repeated assurance that we had supper before we left. Two or three things were very pleasantly evident. One, that since the arrival of the present missionary, the church has received a strong impetus which bids

fair to result in steady and rapid progress; another is, the very high esteem in which their clergyman is held. His earnest devotedness, has gained their hearts, and old and young delight in his presence. I may mention as a third, that I enjoyed my visit so much, that I hope to be able to do as I have promised, to be with them at a picnic on the Queens Birthday. T.

NIAGARA.

The Revd. R. Corder requests all letters and papers to be addressed to him at Mount Forest P. O.

HURON.

INGERSOLL.—*St. James'.*—The Right Rev. The Bishop of Huron, inducted into the Parish of St. James', the Rev. E. M. Bland, who had, some time since, been appointed to that living. Rev. Mr. Bland having presented his letters of introduction, and promised to comply with the requirements of the Book of Common Prayer and the Bible, and the canons laid down by the Synod, received the keys from the churchwardens, Messrs. Wells and White. The Bishop then presented to him the Book of Common Prayer, and the Bible, exhorting him to adopt their teachings as his rule of life, and to be in all things a pattern to the people over whom he was placed.

His Lordship was the preacher in the morning service, taking as his text, 1st Cor. 4 chap. 2 v. "It is required in stewards, that a man may be found faithful." "Of all the qualifications requisite for a minister of the Gospel of Christ," said the Right Rev. preacher, "that of fidelity is of first importance. An earthly steward is entrusted with the care of his master's property; much is in his power to advance or injure his master's interests: If fidelity in such a case is required of an earthly steward, what shall be said of a steward entrusted with the stewardship of the souls of men?—a trust the importance of which can only be made known by the results at the day of judgment. It is required of a steward that he be found faithful. He must be prepared, even at the risk of life, to preach Christ and Him crucified. In order that he may be the more successful in his great work, the hearty co-operation and prayer of a steward's people are necessary." His Lordship then referred to the solemn ordination vows of a pastor, and the appropriateness of the Thirty-nine Articles of Religion of the Church of England to meet the requirements of the people. "They had," he said, "been fitly termed by an eminent divine, the thirty-nine bulwarks of the Church of England. They are a precious legacy, a rich inheritance, the value of which they could best appreciate who know that it has been purchased by the blood of martyrs, and through much persecution. The Church was most prosperous when the Gospel was preached in its simplicity, when the preachers went forth without pomp or ceremony; and it was when the Church fell away from this simplicity, and adopted innovations unwarranted by Scripture, that the Church became most corrupt, and they who endeavoured to reform it were martyred. Ministers should never forget that their vocation is to preach Christ and Him crucified. The Church puts the Bible first, and then herself; she is the candlestick; the Bible is the lamp of life, which she bears. Prove all things by the Bible. His prayer would be that their new pastor should continue faithful and sound in his doctrine, exemplary in his life, faithful as a pastor, faithful in his care of the people of his parish, and faithful to the little ones of the flock." He then briefly addressed the people on their duty as members of the congregation.

APPOINTMENTS.—Rev. G. W. Wye, late of the Wardsville Mission, has been appointed Incumbent of the Mission parish of Trinity Church, Port Burwell, and St. Luke's, Vienna, sometime held by Rev. J. Schulte. Rev. Mr. Watson has succeeded Mr. Wye in the Mission of Wardsville, comprising St. James', Wardsville, Christ's Church, Newbury, and St. John's, Glencoe.

OBITUARY.—Rev. James Hutchinson, died suddenly at his residence, at Exeter, on Thursday,

the 21st instant, in the 76th year of his age. Mr. Hutchinson had been for some time unable to engage in ministerial duty. He was father to Dr. Hutchinson, of Exeter.

LONDON.—*St. Paul's.*—Rev. John Gemley, Assistant Minister of St. Paul's, will sever his connection with St. Paul's in a few weeks. He intends sailing from New York for England on the 20th of this month. The delicate state of Mrs. Gemley's health causes him to leave London sooner than he had intended. The congregation of St. Paul's regret very much his departure.

DIOCESAN SYNOD.—His Lordship the Bishop has appointed the 18th of June as the date of the next meeting of the Synod.

INGERSOLL.—On Wednesday, 27th, Miss Evatt was made the recipient of the following address, accompanied with a purse of \$50, to which she made a suitable reply.

"On behalf of the congregation of St. James' Church, we are deputed to a duty which we undertake with mingled feelings of pleasure and sadness. Pleasure, in being the bearers of this accompanying token of the respect and gratitude of those, whom, by the willing aid of your voice, you have so often led in the services of praise and thanksgiving in the house of God; and sadness, when we realize that the position you have so long, and so efficiently occupied will now be vacant, but we trust that it may only be temporary. Mere formal words and expressions at your departure, will, we know, fall coldly upon the ear, and would fail entirely to reach the heart. Our desire is that you should know, that, as we have appreciated your services so freely devoted to the church, so we would place on record our sincere sorrow at your leaving us. May God's richest blessings attend you wherever you go, and in whatsoever duties you engage; and may Ingersoll, and St. James' Church congregation, ever remain a bright spot in your memory, when you think of friends left behind."

Signed, in behalf of the congregation, Edward M. Bland, Rector, P. J. Brown, R. Y. Ellis, C. H. Slawson.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing direct personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

THE LOT AND THE BALLOT.

DEAR SIR,—Your correspondent Catholicus asks me two questions which I proceed to answer.

1. "What warrant has he for assuming that BEFORE THEY ENTERED THE CELLS the members of the Conclave did no caballing, intriguing, wire-pulling or marshalling?"

Answer. I assumed no such thing: (please notice the words I have emphasized above.)

2. "Whether he is sure that the election of Leo XIII has evoked no ill will and harsh words."

Answer. I am not sure of any such thing: nor did I give any such intimation.

If Catholicus will read again the last paragraph of my letter, he will see I was pleading for the adoption of some system whereby—"AFTER THE BALLOTING IS ONCE BEGUN"—after the Synod has assembled, and the Eucharist has been celebrated, and the aid of the Holy Spirit most solemnly invoked "there should be no inter-communion among the electors." To prevent all "intriguing" &c., or all "consultation" or "co-operation" or "caucussing" or whatever we like to call it, before the Synod meets, would be impossible, and perhaps undesirable. That the election (however conscientiously conducted) when accomplished should cause dissatisfaction, and ill feeling, and hard words with the minority, is to be expected, and we will assume, if you please, that the election of Leo XIII did so. But surely the Church can see to it, that, although the result of the balloting may certainly bring disappointment and chagrin to some, yet the mode in which that balloting is conducted and the conduct of the whole affair shall be beyond reproach and scandal.

After writing my first communication, I read

(in your contemporary a very striking and able extract from the sermon of the Rev. Mr. Boddy preached to the Synod, in which he suggests a return to the Apostolic method of the lot. But I would humbly submit—that if the ballot were faithfully carried out, with an honest intention to let it fulfil its proper object,—viz., to prevent, and not simply to disguise, all collusion and intrigue—it would be a sufficiently faithful copy of the Apostolic precedent: “the lot” of each voter would then be indeed individually cast into the box: “but the whole disposing thereof would be of the Lord.”

G. J. L.

“DEATH IN THE POT.”—(2 KINGS 4.40).

MR. EDITOR,—A short time since a parishioner informed me that, an unknown friend had sent him a copy of “Rainsford’s Sermons,” and kindly offered them to me for perusal. While I had heard much of the Reverend gentleman I had only once heard him, and, what I then heard satisfied me, that notwithstanding his great popularity, he was a very unsafe religious teacher and guide. I could not but regard his views as very crude, and his expositions of scripture, as, in many instances, far from correct—into this, however, I do not propose to enter—but, it prevented me from eagerly accepting the offer made. A few evenings afterwards, being at his house, and the book having been produced, I took it home, and after looking at several titles, I selected the one “Reconciliation,” as a fundamental subject likely to afford a fair test of the teaching. Certainly, all things considered, I was fully warranted in expecting to find it thoroughly “evangelical”; and this, in the purest, clearest, most definite form. I quote from pp. 114 and 115, after setting forth his mission, “as the accredited messenger of the Lord Almighty—I beg you to be reconciled to God,” he proceeds: “How is it?” Here is the answer, ‘God was in Christ reconciling the world unto Himself.’ You say, “That this is simple,” not as simple as its looks. I heard some one ask the question—I had a lady say to me in one of your drawing rooms—‘Will you explain to me how it is that a just God could punish an innocent man for the sins of the guilty,’ and I said—what I am content to stand upon, ‘That question is put just as ignorantly as men put a question long ago, to which Christ answered, ‘Ye err, not knowing the Scriptures or the power of God.’ I have heard this reconciliation put in this way: I have heard a man get up before a whole lot of children, and say there was once a little boy in a school who did something wrong, something he ought not to do, and then there was another little boy in the same class who loved him very much. The bad boy deserved to be punished, but the good boy never deserved punishment. The latter came to the master and said, ‘I love that boy and will be punished instead of him.’ What an illustration of God’s work! I say that the master who punished that boy is not fit for his position. I have heard it put this way—I hope the story is not true—a soldier deserves to be shot for desertion, and as the sentence is about to be executed, a comrade steps from the ranks and says, I have no wife or children, and he has a wife and five or six children dependent on him. I will undergo his punishment, and the man is shot and the deserter goes free. Now I think that any man of common sense would call that nothing short of simple murder. Now I come to my point. If I am to be told to-night that the eternal God took the sins of the human race and laid those sins on the noblest, purest, and spotless and beneficent being that ever took the form of man, and then stamped and crushed that man innocent, for me guilty, I am not afraid to say under the eye of the God of justice, to-night, that I would turn from Him as the very incarnation of loathsome tyranny. There is nothing to warrant the thought in the Word of God. Hear it, ‘God was in Christ reconciling the world unto Himself.’ Oh, I would like to sound the words in the ear of every doubter upon earth; let no man presume to say that the innocent suffered for the guilty; such an exhibition of tyranny is loathsome even to our semi-conscious ideas of what is right.”

So far Mr. R. When we read such statements

as these, there rise up in the mind such passages from the Scripture as, “He hath laid on Him the iniquity of us all;” “It hath pleased the Lord to bruise Him, He hath put Him to grief;” “He bore our sins in his own body on the tree;” “He died the just for the unjust to bring us to God;” With many parallel ones that might be mentioned. The statements quoted from Mr. R. are just those which might be expected to be found in a Socinian sermon. The line of argument, and the treatment of the truth are precisely those of the deniers of the vicarious, sacrificial work of the Lord Jesus Christ, “for us men and for our salvation.”

I am aware two or three things may be said in reply to my remarks. First that the Rev. Mr. R. is not responsible for what people choose to print as his. As to this I may state that I quote from the copy issued in Toronto by “Belford Bros.” that it has been for some months published, that another issue of his sermons, including as No. 8. the one referred to, but published by altogether different parties, contains the same passage, and no warning has been, by Mr. R. or his friends, issued against the statements, although thousands of copies here have been sold. Second, that there are other statements in the sermon, which, upon the subject, are in accordance with sound evangelical views. This I at once admit. Yes, statements that are at utter variance with those. This but shows the confusion of ideas, the want of a true gospel sensitiveness as to the way of life and peace. After all that may be said about not being responsible for what is published, it surely cannot for one moment be claimed, that, the whole passage with its doctrinal statement, and its illustrations, as an interpolation, either negligently, or willfully, foisted on the public by some careless or interested party.

I would like to add a few thoughts; but have occupied so much of your space that I for the present close.

WOODBRIDGE.

“H.”

REMARKABLE ANSWERS TO PRAYER.

MR. EDITOR: I have read with much profit a volume, published in Toronto, bearing the title “Prayer, and its Remarkable Answers.” Its tendency is to confound and refute infidelity, and to confirm our faith in God as the Hearer and Answerer of prayer. The volume seems to have been compiled very much from communications sent to a Chicago newspaper by professed Christians, whose prayers have been answered in such a manner as to place the “answers” beyond and above the region of mere co-incidence or the result of natural causes. I beg, therefore, to make a suggestion, which, if acted upon, will, I believe, prove very useful, and be far more profitable to your readers generally than the discussion of “questions which gender strife,” though such discussions be sometimes needed. The Church, no doubt, has its imperfections and blemishes, as Christ and his inspired Apostles foretold it should have; but we are too apt to foster an uncharitable and uncomfortable spirit by brooding over such imperfections, forgetting the far more important truth, that the Church is, nevertheless rich in Divine grace, and has much, very much, in it which is pure, and lovely, and of good report.

The suggestion I have to make is this: Let such members of the Church (I mean bona fide members) who have had any such remarkable answers to their prayers as I have above indicated, send to your paper brief accounts of them, and let the writers attest the facts so far as possible by giving dates and names, or at least initials, of places and of the persons concerned. Among your numerous readers there must be many who can thus bear witness to the faithfulness of God in fulfilling his promises to prayer. But inasmuch as some of such witnesses may not feel competent to write for publication, let them relate such answers to their pastors or others who will write for them, and thus for the glory of God and the good of his Church, and for the refutation of soul-destroying infidelity, do an important duty which is much needed in this skeptical age, wherein the efficacy of prayer is so much called in question. By prayer, I mean private extempore prayer as well as the prescribed forms which we use in pub-

lic, for it has always been the privilege of the Church to approach God in both these modes. The volume referred to contains answers to prayer for the supply of temporal wants, for physical healing, for sanctifying grace, for overcoming physical habits, for individual conversion, for children, for ministers, for congregations, for the revival of religion, and for charitable institutions. Let such of your readers, belonging to the Church, as have received such answers to their prayers tell us of them, that our hearts may be cheered with such evidences of Christ’s being with us of a truth, and that those who are weak in the faith may be strengthened and encouraged. Trusting that some “good soldiers and servants of Jesus Christ” will come forward fearlessly, and tell what they know of His goodness in granting their request, I remain yours truly,

A CHURCHMAN.

Milton W., March 30th.

“WHAT SAITH THE SCRIPTURE?”

DEAR SIR,—You have had two correspondents lately interesting themselves in the matter of Synod delegates. “Erastus,” true to his name, glories in the Act of Parliament” as appointing the constitution of the Synod, and, in it, authorizing lay delegates. Last week “A Bible Reader” is not willing that Parliament shall have all the credit, and sends “Erastus” to the 15th chapter of Acts. Now, Mr. Editor, I am a Bible reader myself, and am one of those who think it would be well if the Church would look much more than it does to the Bible for precedent and authority, but, it seems to me, that some of those who cry out the loudest about “Protestantism” and the Bible are the fondest of State enactments, and the most anxious to make the Church the mere creature of “Acts of Parliament.” Your Bible reader of last week seems to think that he finds authority for lay delegates in the portion referred to. Since reading your paper I have read the whole chapter, and have read part, at least, of the sixteenth, and there I find that SS. Paul and Timothy delivered to the cities “the decrees to keep which were ordained of the apostles and elders which were at Jerusalem.” The “brethren” do not appear to have any hand in the ordaining of them. If they voted by “orders” then, “orders” did not include those who were not in “orders” at all. Hoping that your Bible reader and Bible readers in general will notice this, I subscribe myself,

A CAREFUL BIBLE READER.

CHURCH EDUCATION.

SIR,—At a meeting lately held of the Methodist “Educational Society”—Dr. Weldor who presided is reported to have said:

“King’s College, (Windsor, N. S.) was opened in 1802: in the 75 years since, 171 students have graduated. Mount Allison College (Methodist) established 15 years ago has 60 graduates. King’s, old, rich, and illustrious has turned out 28 graduates during the last 10 years. Mount Allison 40. It ought also to be remembered that Episcopalians (I don’t suppose Dr. W., included Romanists or Episcopal (?) Methodists but simply meant church people.) are more numerous, nearly half again as the Methodists.” Will some of your readers kindly say if these words are true: and if so, why so? I quite understand cheapness, and newness may have something to do with the figures, and also that the standard for graduation is very different, but are these all? ENQUIRER.

P. S.—Sackville claims government support because among others *Episcopalian* children are there(?)

CHURCH HYMNS.

SIR,—Would some one through your valuable paper kindly name a cheap book containing Church Hymns, suitable for Sunday School children under 14 years of age, which can be had with or without the tunes and which can be easily obtained, and oblige,

A SUNDAY SCHOOL TEACHER.

SYNODS, AND ACTS OF PARLIAMENT.

DEAR SIR,—Your correspondent last week, a BIBLE READER, refers us to Acts 15th, and I suppose the 23rd verse: "The apostles, elders and brethren," &c., as if to show that laymen formed a part of the first Synod at Jerusalem; and the English corresponds with the received Greek Text. But if we consult our critical editions of the Greek Testament, we shall see that the word "and" is of no great authority in the manuscripts. Lachmann, Tischendorf, and Tregelles, all reject it. The passage therefore reads:—"The apostles and elders, brethren," thus excluding all others, as might have been expected from the 6th verse and from chap. xvi. 4. In fact there is no reason to believe that the laity formed any part of the legislative assemblies of the Church—either from Scripture or from primitive Church History. They may have been present, and may have sometimes "shouted applause," as in far older times; but to form an essential part of a Church Synod is an invention purely human—an innovation of modern times, without any countenance from the Word of God.

Yours,
ANOTHER BIBLE READER.

ERRATUM.—In our last issue, page 151, column 2, line 31, for "Church" read "Church Association."

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXXI.—IMPORTANT! IMMEDIATE!

The servants at the castle had been more alarmed by the earl's unexpected return in broad daylight than they were by his prolonged absence at night. His lordship had been in the habit, for years, of coming and going at unseemly hours, and that frequently unknown to his domestics. His own apartments, and even the stable particularly appropriated to his horses, were so arranged that no one could have access to them without his permission, and, as he kept the keys, they were rarely invaded. Sometimes his groom had orders to wait up for him, at others to go to bed, for his lordship was not above unsaddling his favourite horse himself when he returned late. His whole establishment, including the countess, were so accustomed to his secretiveness, that they had almost ceased to speculate upon it. The general opinion, that he had something on his mind, was received as a thing of course, and forgotten as things of course are. If a peasant, abroad by mischance, met him in the middle of the night, or even far into a stormy morning, alone, drenched, and silent, his comment was, that the earl was a brave man, anyhow, since he feared neither the dark nor the spirits that in their imagination haunted it, and cared no more for the tempest than the calm.

On the night of his encounter with Daisy no one knew at what hour he entered the castle, for he let himself in at his private postern, unsaddled his horse himself, went to a sitting-room in his tower, where a light was always burning; threw off his drenched clothes, and wrapt himself in a dressing-gown; and, finally, opened the window, and looked out upon the sea. The storm had passed off, and the night was still and dark. Nothing was visible but the faint gleam of the ocean at a distance, the reflection of the light on the Esgair.

"No wrecks to-night," he muttered, and went into an adjoining room, where refreshments were always prepared for him.

He sat down, and began to eat and drink. Both apartments overlooked the sea—one on the side of Ogof Bay, the other of Ton Bay. They were cheerless enough, though furnished with carved chairs, innumerable chests, gilt bedstead, and yellow satin hangings.

The earl was habitually abstemious, so he was not long at his meal. When he had finished, he sat down in a large easy-chair, and meditated on the events of the day. He had a habit of biting his nails, and, when not so occupied, frequently muttered to himself. He was, of course, thinking

of Daisy and Caradoc, and determining what course to take.

"If they tell, I can charge them with attacking me," he thought and partly said. "She impeded me; he hurled me to the ground. Marry Penruddock! Death first!"

Scarcely had he said this before he started up, and paced the room, moving his arms as if beating the air.

"No, no—not murder! I never murdered. They were all mine by right—lawfully mine, I say. The villains robbed me, cheated me of my own. I have but circumvented them. Why was the girl saved, to destroy my peace, to deprive me of my own, and—take away my son? My son! First my goods, then my son. She must be got rid of. No, no!—not murdered! I never murder!"

His lordship paced from room to room restlessly, now lighting many candles, now extinguishing them—anon glancing through the different windows on the tranquil night and sea.

"She will give him up if I renew the lease," he mused, as the calm of nature soothed him. "But I hate the Pennants. I should have been rid of her but for that vain self Caradoc. No, no—not murder! only a struggle for life."

He opened the window, and leaned out. Some moving thing crossed the reflected light of the distant beacon on the sea, and vanished.

"A ship saved again!" he muttered. "I will ruin them all. They would have killed me if they could. And the girl! And Penruddock; if we do not get rid of her he will have her in spite of me. But not murder—only my rights, my wreckage!"

This soliloquy was interrupted by a knock at the door.

"Who's there?" cried the earl, arrested in combating some invisible agent.

"A letter, my lord! brought post from Penruddock," replied a voice without.

"Send Morris with it."

Before leaving London his lordship had written to order Morris to return to the castle, and that obedient woman was there to meet him. Devoted as she was to family interests, she was not pleased at being roused from sleep to wait upon his lordship; still she rose, dressed as quickly as she could, and crept up the tower stairs. The earl partly unclosed the door at her timid knock, and with the words, "Wait below till I ring," received the letter.

Actual business always steadied her nerves, and he seated himself quietly at an old bureau. Having placed a candle at his elbow, he examined the letter.

"Important! Immediate!" and directed by Walpole," he said to himself. "The proposal in form at last. But why does the fussy old fool squander money by all this haste?"

His lordship broke a huge seal impressed with the Walpole coat-of-arms, and read the letter. He had much difficulty in deciphering it, for it was written in a large scrawly hand, and in haste. He went over it two or three times before he could master the contents. As they became clear to him his dark face grew darker, his teeth and fist clenched.

The letter contained the intelligence of Lady Mona's elopement with her cousin Everard, and the consequent illness of the countess. It was written by Sir George Walpole. It said that the morning after the earl's departure from her ladyship was missing, and that on due search and inquiry it was discovered that she had taken the law in her own hands, and was on her way to Gretna Green—at that time the goal of desperate lovers. As the earl was absent there was no one in London of authority sufficient to pursue them, and when Sir George wrote both he and the countess were stunned by the unexpected shock. Indeed, he wrote the evening of the elopement, which accounted for the arrival of the letter at Craigavon so immediately after the earl. Sir George was evidently distressed, and urged the earl's return, not only on account of this unexpected event, but because it had been too much for Lady Craigavon, who had been seriously ill all the day.

The earl no longer walked the room, but a while still, looking on the ground. Did he remember that while meditating the destruction of Daisy he had lost his own daughter? Possibly not; yet so

it was. Our sins generally meet commensurate punishment. What he did remember was that he had lost, not only his child, but untold gold, and he almost exclaimed with Shylock, "My ducats—and—my daughter?" He did exclaim, at last. "A Spendthrift for a nabob! Two hundred a year for hundreds of laces of rupees! An Everard for a Walpole! She is no daughter of mine! I renounce her! Henceforth I have only a son! But the money—Sir George's money! We shall not have that. I must make it up. More rents—more tithes—more wrecks! I will put out the light! I will—no—not murder! not murder!"

His lordship rose, and rang his bell. It was answered by Morris, who came simpering in, but started back when she saw his ghastly face.

"Shut it, and come forward," he said. "Do you know of this elopement?"

"I have heard of no elopement, your lordship."

"Why did you let Lady Mona go without you?"

"By her ladyship's wish, and your desire, my lord."

"Planned! I believe you all in the conspiracy. Where is Miss Manent?"

"At Brynhafod, my lord. Lady Thomas didn't want her after all."

"What business has she at Brynhafod?"

"They say she is to marry Mr. Tudor, my lord."

"They tell lies! You and she are cognisant of my daughter's elopement. Don't deny it. You remained behind to shield yourselves. Go, I dismiss you!"

"Indeed, my lord, I am not knowing of her ladyship since she left the castle. I never heard of an elopement. I was wanting to go to London all the while, and if I'd been there I should have been seeing after her ladyship."

The suspicious earl believed none of Morris's asseverations. He told her to wait, however; and, turning to his bureau, wrote to Mr. Tudor, ordering him to bring Miss Manent to the castle with him in the morning.

"Send this at daybreak," he said, as he sealed it.

"Is it Sir George Walpole, or Captain Everard, my lord?" asked Morris, curiosity overcoming fear.

"Hypocrite! you know well enough."

"If I was on my oath, my lord, I am knowing nothing about it. But I am thinking there may be one as does. Her ladyship was confiding more in that Daisy Pennant than in any one else. And they was a long time together before the journey to town."

"Ha! Lady Mona wished the girl to go with her!"

"To be sure her ladyship did, my lord, as I remember too well; for she was to have taken my place, only Pennant Brynhafod was too proud to let her. There's proud them farmers are growing."

"We will crush out their pride. Find out if that waif—that foundling—knew of this disgraceful affair. She should never have associated with my daughter."

"So I was always saying, my lord; but my word was dross, hers gold."

"Gold! dross! We have exchanged gold for dross."

"Then it is the captain, my lord. Indeed, and I am sympathising with your lordship."

"Who are you who dare to sympathise with me! Go! No, stay! What do you know of that girl at Brynhafod?"

"She's a minx, and tries to draw all the men after her."

"Watch her; see what men she draws and tell me."

"Then I am not to go immediately my lord?"

"Not if I may rely upon you."

"If your lordship would be raising my salary, and paying me up, you should find me a deal more trustworthy than many a sickerfant your lordship believes in."

"I'll think about it; at present I have more serious business. See that the letter is sent, and find out what you can of the proceedings at Brynhafod, particularly the daughter's—the foundling's—the—the— Do you know where Lord Penruddock is? Has he been at the castle since we left?"

"Not to my knowledge, my lord; and I've been

hearing constant. I am thinking I can find out if your lordship will be pleased to raise—

"Enough! I will think of it. Remain here while I return to town. Let me know all that passes. I shall be back soon—soon." Let every one understand this; and if Lord Penruddock appear, write at once. You may go!"

Morris obeyed; and the earl was left to his solitary meditations.

A FATHER'S RESPONSIBILITY.

Not only should the church be made a home, but the home should also be made a church. Every father should in a sense be a priest, that is, a man teaching the nature of God, the way in which that nature goes out in legislation or love, and he must offer up the prayers at the family altar. What the priest in the church edifice is to five hundred or one thousand, the father is to be in his measure, to the five or ten in the rooms of his own dwelling; that is the sublimest mission the father or the man can have.

In order to fit men for so difficult and at the same time so honorable a service, every man, who is a father, should become interested in every habit of the community around about him, not through the entreaties of his wife, but from a conscientious conviction of duty; a student of God's law, and of the way of applying that law to the enlightenment of children's consciences, to the end that he may be a priest in the household. It is not a matter of choice or election; it is not a matter that you can waive aside; it is not a matter that you can accept or reject at your convenience or according as your religious predilection permits or compels. It is a matter of duty. Are you not the father of that boy? Are you not one of the parents of that girl? Are you not head of the household? What right have you to treat the position in which you are fixed by the holy relations of marriage and parentage—what right have you to treat it as though it was a matter to be voted up or down—to be accepted or rejected—to suit the convenience or fashion of your city, or the fashion of your connections socially? No, no, that is not the way! Careful and thoughtful men must discuss their duty as before God.

SYSTEMATIC GIVING.

It contributes greatly to that peace of mind, which is so essential an element of spiritual progress, to be assured that to the extent of our ability we are fulfilling our religious obligations. This assurance we can have respecting almsgiving, only if we are giving on principle and methodically. Another happy effect of this methodical giving on the mind will be, that the very satisfactoriness of the process is likely to lead to a further advance in the same direction. He who has conscientiously given one-twentieth this year will feel urged to give one-tenth next. The appetite for Christian liberality will grow when it is healthily indulged, instead of morbidly stimulated. And that wretched feeling, that every fresh appeal is an exertion, would wholly cease when we know that a sum has been set apart for expenditure of this kind in one form or another.—Goulborn.

THE WEALTH OF JOB.

"This man was greatest of all the men in the East."—Job i. 2. At this distance of time, supposed to be 3,000 years, since he existed, it is difficult to estimate Job's wealth; but as some items are given it may be attempted, although the relative value of money at the extremes of the 3,000 years leaves us at a loss to calculate the precise amount. 1. The extent of land he owned may be found from the support his stock needed. 7,000 sheep would require a range of as many acres; 2,000 camels would need five acres each; 1,000 yoke of oxen an equal range of five acres with the camels; 500 asses about two acres each; and his household, which was "very great," 2,000; in all, 30,000. The value of this amount, at \$5 per acre, \$150,000. 2. The cost of Job's cattle. 7,000 sheep, at \$2 each; 3,000 camels, at probably \$50; 1,000 oxen at \$10 each; and 500 asses at the same price. This would equal about \$175,000. 3. To tend such vast herds, according to the custom of the East, the

number of laborers must have been large. Abraham, contemporary with Job, could muster in his own family retinue 318 trained men at arms. As many more must have remained at home to attend to his flocks, etc., when the patriarch went in pursuit of the invaders of Lot's territory. Job may have had 300; their pay and support, \$20,000. 4. The necessary houses for living and shelter and the folds could not be less than \$25,000. The whole value of the above would be \$370,000. At the close of the book we are told that even this amount was duplicated, or \$740,000.

A TIMELY SUGGESTION.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.

DON'T GRUMBLE.—Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, but you are to take your share of the troubles and bear them bravely. You will be very sure to have burdens laid upon you that belong to other people unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other person who ought to have done it and didn't. Those workers who fill up the gaps and smooth away the rough spots and finish up the job that others leave undone—they are the true peacemakers and worth a whole regiment of growlers.

ORIENTAL PROVERBS.—Do not condemn God by taking His name in vain, lest He condemn you.

One cannot well know himself, unless he knows his Creator.

Life is a sleep from which man wakes when he dies.

There is no securer refuge than the fear of God.

One is more apt to follow the corrupt manners of his own age than the good examples of former days.

Want of good sense is the worst of all degrees of poverty.

Nothing will better conceal what you are than silence.

Sweet words make many friends.

There is no greatness of soul in revenge.

A GENTLEWOMAN.—I cannot forbear pointing out to you, my dearest child, the great advantages that will result from a temperate conduct and sweetness of manner to all people on all occasions. Never forget that you are a gentlewoman; and all your words and actions should mark you gentle. I never heard your mother—your dear, good mother—say a harsh or hasty thing to any person in my life. Endeavor to imitate her. I am quick and hasty in my temper; but, my darling, it is a misfortune which, not having been sufficiently restrained in my youth, has caused me inexpressible pain. It has given me more trouble to subdue this impetuosity than anything I ever undertook.—Lord Collingwood's Letters to his Daughter.

SECRET PRAYER.—President Edwards, in one of his discourses on prayer, gives the following solemn advice: "I would exhort those who have entertained a hope of their being true converts, and yet, since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves, in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping, and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he has once allowed himself to lay hold, and which he hath retained for a considerable length of time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

CONFIRMATION is an ordinance intended to advance the Christian one step further in the way of grace, and make him firm in his Christian position by strengthening the developing grace of God in him at a time when he begins to be fully responsible to God and men for his own actions. The Bishop lays his hands upon the head of the baptized Christian, that by this mysterious sign (adopted by our Lord Himself), the spiritual nature of the person may be brought still more under the operation of the Holy Spirit for the purposes of ordinary Christian life, as the same sign is used in ordination for bringing a person under His operation for the purposes of ministerial life. Thus Confirmation is a kind of lesser ordination, by means of which the already baptized Christian becomes set apart for the work of a full lay Christian in the work of Christ's Church, as that work refers to God, to other Christians, and to his own soul. If children or other persons come to Confirmation before the world, the flesh, and the devil have gained firm hold upon them, they are removed by it still further from their influence, and made still better able to go forward in the way of salvation.

But although Confirmation is an advance upon Baptism, it is only a step forward towards another means by which the growth of grace in the heart is promoted and spiritual progress continued. To rest at this ordinance as if it were sufficient for some time to come, is to lose a large part of its advantages; and to loiter long at this point of the Christian life would be, in fact, to lose ground. It is a preparation for the reception of the Holy Communion, which is the permanent source of grace for the soul in the scheme by which God works out its salvation by its co-operation with Him step by step.

FROZEN KINDNESS.—This world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel in the stove is what makes the room warm, but there are great piles of fallen trees lying on the hillside where no one can get them—These do not make anybody warm. You might freeze to death for want of wood in plain sight of all these fallen trees if you had no means of getting the wood home and making a fire with it. Just so in a family; love is just what makes parents and children, and brothers and sisters happy, but they take care to never say a word about it—if they keep it a profound secret, as if it were a crime—they will not be much happier than if there was not any love among them; the house will seem cold even in the summer, and if you live there you will envy the poor dog when anybody calls him "poor fellow."

—How far off is yonder great mountain? My very eyes are weary with the foresight of so great a distance; yet time and patience shall overcome it; this night we shall hope to lodge behind it. Some things are more tedious in their expectation and in their performance. The comfort is that every step I take sets me nearer to my end; when once I come there, I shall both forget how long it now seems, and please myself to look back upon the way that I have measured. It is thus in our passage to heaven. My weak nature is ready to faint, under the very conceit of the length and difficulty of this journey; my eye doth not more guide than discourage me. Many steps of grace

and true obedience shall bring me insensibly thither. Only let me move and hope, and God's good leisure shall perfect my salvation. O Lord, give me to possess my soul with patience; and not so much to regard speed as certainty.—*Bishop Hall.*

THE BLESSEDNESS OF RELIGION.—If I could choose what of all things would be, at the same time, most delightful and useful to me, I should prefer a firm religious belief to every other blessing; for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation and despair.

—The love of display which results in vulgar ostentation is the result of selfishness, of a desire to excite the envy of others rather than the wish to share benefits with them—an effort to appear great, without striving to be great in reality.

—A distinguished nobleman once gave a very luxurious dinner. A would be censor of morals was invited. He refused the wine with emphasis; he denied every dainty with a manner that implied censure, and, taking a little mashed potato, he poured upon it a little vinegar for his meal. One of the guests asked his host the question, "How long will this man live on such diet?" The nobleman replied: "As long as we notice him."

TAKING A NAP IN CHURCH.—Bishop Latimer, who suffered martyrdom in 1555, said: "I had rather ye should come to church, as the tale is of the gentlewoman of London. One of her neighbors met her in the street, and said, 'Mistress, whither go ye?' 'Marry,' said she, 'I am going to St. Thomas of Acres to hear the sermon. I could not sleep all this last night, and I now go thither: I never failed of a good nap there.' And so (adds Latimer) I had rather ye should go a-napping to the sermons than not go at all."

—The eminent Philip Henry used to say, "if I were to die in the pulpit, I would desire to die preaching repentance; or if I were to die out of the pulpit, I would desire to die practising repentance." "He that repents every day for the sins of every day, when he comes to die will have the sins of but one day to repent of."

—Men give nothing away so liberally as their advice.

Children's Department.

CALL TO DUTY.

Youths and maidens, wherefore meet ye
In this sacred house of prayer?
Come ye with glad hearts and willing,
Jesu's name and cross to share?
We come ere earthly troubles
Have dimmed our young life's joy,
We came ere earthly troubles
Our cares and thoughts employ,
We come ere yet we enter
A path untried untrod,—
Freely we come and solemnly
We give ourselves to God.

Youths and maidens, wherefore stand ye,
While so many gaze around?
Say what mean those words so thrilling,
Which through arch and aisle resound?
We stand before His presence,
Whom heaven and earth adore,
His foes and ours renouncing
Now and for evermore

The world, the flesh, the devil,
From henceforth we resist,
And in the ranks of Jesus,
Our Saviour, King, enlist.

Youths and maidens, wherefore meet ye,
While the aged pastor prays?
Say what means that loud assenting?
What that organ's notes of praise?
We kneel in supplication,
Our very strength is weak,
But with the pastor's blessing,
The Spirit's help we seek.
The last "Amen" has sounded,
'Tis echoed deep and long
On earth by Christian voices
In heaven by Seraph's song.

Youths and maidens, earth will wonder,
Should ye keep these high resolves,
While temptations fresh beset you
As each day or hour revolves.
We all know it—but our Saviour
Hath overcome the world,
And His victorious banner
This day we have unfurled.
We may be flattered, tempted,
Or buffeted and slain,
But on the loved of Jesus
Earth smiles and frowns in vain.

Youths and maidens, evil passions
Dwell entrenched in every heart,
How shall ye gain strength and courage
With your cherished lust to part?
Taught by the Holy Spirit
To know and mourn our sin,
We hope by His renewing
To be made pure within.
The blood of Jesus sprinkled
On every burdened soul,
The love of God enkindled
Will make us clean and whole.

Youths and maidens, fallen spirits
Watch you with malicious eye;
Jealously they see you claiming
Their lost places in the sky.
Immanuel is our Captain,
Jesus the King we own,
And all the powers of darkness
By Him were overthrown.
He will be our defender,
Though countless hosts assail,
And, strong in His protection,
Hell shall not make us quail.

Youths and maidens, ye have taken
Solemn and eternal vows,
Ye have joined the few in number,
Who Jehovah's cause espouse.
Now like trees with blossoms laden,
Beautiful and fair ye stand,
Now like vessels richly freighted,
Bound to Canaan's happy land.

Yet these blossoms may be blighted,
Though with richest promise fraught,
And ofttimes the stateliest vessels
Fail to reach the destined port.
Ye may be but barren branches
Severed by the Master's hand,
Ye may see, far in the distance,
But not reach the promised land.

Youths and maidens, then, be faithful,
Snares beset you thickly round,
Praying, watching, striving, trusting,
Ever conquering be ye found.
If His grace hath made you willing
In His strength to serve the Lord,
Earth shall be your scene of warfare,
Heaven your rest and your reward.

"AS RICH AS LORD BRACO."—Lord Braco was a Scotch judge of the last century, and a great miser. One of his farmers, seeing him one day pick up a farthing, said: "I would give a shilling, Lord Braco, to have a sight of all the gold and silver which you possess." "Well, man," his lordship replied, "it shall cost you no more." The shilling was laid down at once, and his lord-

ship fulfilled his part of the bargain, exhibiting to his tenant a considerable number of iron boxes filled with gold and silver coin. "Now, my Lord," said the tenant, "I am as rich as you are, after all." "How do you make that out?" asked his lordship. "Because I have seen the money, my lord, and you have not the heart to do anything more with it."—*Children's Friend.*

—An account of the gradual development of the Papacy, which is at once convenient, concise and trustworthy, is peculiarly welcome at the present moment, when all eyes are fixed upon the opening of what promises to be a new chapter in the long and varied history. Such an account will be found in Canon Robertson's *Plain Lectures on the Growth of the Papal Power* (Society for Promoting Christian Knowledge). They were written for the students of King's College, but they deserve and will be valued by a wider audience; for Canon Robertson's elaborate historical studies give an especial value to any popular statement that comes from him. The history extends from St. Peter to Boniface VIII., and the general purport is accurately described in the following sentence:—

"We undertake to trace the story of the Roman see from the earliest evidence that can be found, to show that in the primitive times there neither existed in fact, nor was claimed as of right, any such supremacy as that which the see of Rome now claims; we undertake to show how the Roman power advanced, step by step, in age after age, until at length—not by any prerogative divinely conferred on it from the beginning, but by a slow, gradual, and distinctly traceable progress—by means of which, without forgetting the overruling control of the Divine Providence, we may call simply natural—it attained its greatest fulness under such Popes as Gregory VII. in the latter half of the eleventh century, and Innocent III. in the beginning of the thirteenth."

—Bishop Berkeley says: "Whatever the world may opine, he who hath not much meditated upon God, the human mind, and the highest good, may possibly make a thriving earth-worm, but will most indubitably make a blundering patriot and a sorry politician." Now we should like to know how much such persons of the present day have meditated upon these things in connection with politics. We venture to say that the first impulse of these flippant writers would be to call Bishop Berkeley a fool, and to assert that these subjects have nothing in common.

THE RIGHT PLAN.—Never threaten children. Say to the stubborn boy, "Do this or that," without suggesting any punishment in case of his disobedience. Simply order him, as a matter of authority, and let him obey you, not because you have threatened him with punishment, but because you have ordered him. If he disobeys you, punish him, not because you have held up the fear of a penalty before his eyes.

It is curious how much more power a man has when he thus concentrates his will upon a boy, than when he virtually gives the boy the choice between obedience and suffering.—*Charles Buxton.*

—When old Bishop Beveridge was about to die, and one asked him if he knew those about his bed, he said: "No." His wife bowed over his pillow and asked: "Do you know me?" "No." Another asked: "Do you know Jesus Christ?" And the venerable prelate folded his hands and said: "I have known him for forty-four years; he is my best friend." When Jonathan Edwards was dying, after he had dismissed all his family, he gathered his limbs up in bed and said, "And now where is Jesus, my faithful friend?"

—The publishers of a weekly paper in Illinois prints in each issue a chapter of the Bible, and upon being ridiculed for it by his contemporaries, remarked editorially: "We publish nothing but what is new to our readers." What an opening for the Society for the Promotion of Christian Knowledge!

—Religion should promote a courteous and obliging temper toward all.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, B. D., Assistant.

HOLY TRINITY.—Trinity Square, Yonce street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. Parkdale Mission Service, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Rector, kindly assisted by the Rev. Prof. Maddock, M.A.

ST. LUKE'S.—Corner Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a.m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a.m. and 7 p.m. Rev. A. H. Baldwin, B.A., Rector.

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. St. MATTHEWS.—East of Don Bridge. Sunday services, 11 a.m. and 7 p.m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a.m., & 3 & 7 p.m. Daily Services, 7 a.m., (Holy Communion after Matins), & 2.30 p.m. Rev. R. Harrison, M.A., Incumbent.

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a.m. and 7 p.m. Rev. J.H. McCollum, M.A., Incumbent.

GRACE CHURCH. Elm street, near Price's Lane. Sunday services, 11 a.m. and 7 p.m. Rev. O. B. Matthew, B.A., Incumbent.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. and 7 p.m. Rev. G. H. Moxon, Rector.

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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the *Church Chronicle*, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

T. B. NIAGARA.

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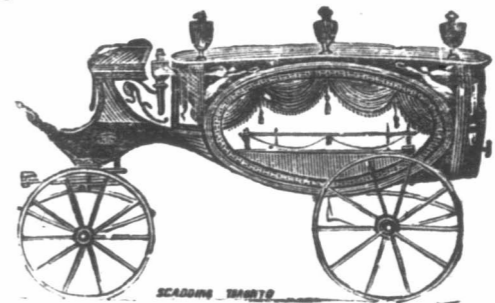
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