

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

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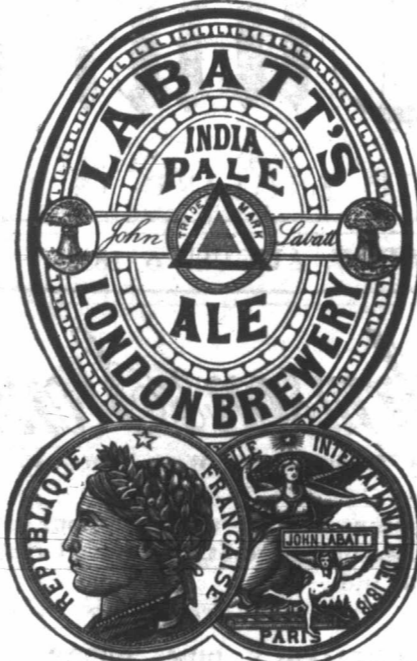
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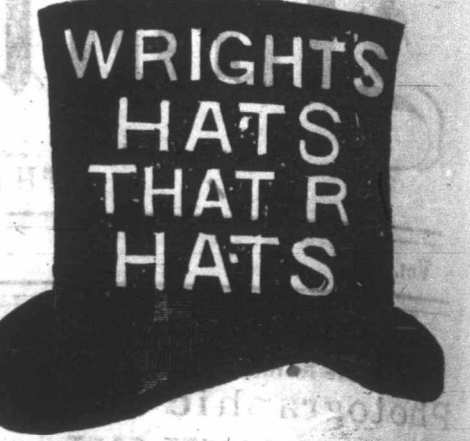
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LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 8th—7th SUNDAY AFTER TRINITY.
Morning—1 Chronicles xxi Romans viii to 16.
Evening—1 Chronicles xxii; or 1 Chronicles xxviii. to 31.
Matthew xxi. to 23.

THURSDAY, AUGUST 5, 1886.

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

TO CORRESPONDENTS.

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

A WISE, WITTY, SCATHING REBUKE.—It is related that Bishop White once when travelling was seated opposite to a minister who belonged to a school not yet extinct, whose members look down upon all churchmen from a pinnacle of spiritual self-conceit. This inflated personage addressed his venerable travelling companion as follows: "Bishop White, have you any real, vital, personal religion?" To this insufferable impertinence the good Bishop quietly made answer, "None to boast of!" We have never come across a retort at once so wise, so severe, so witty, so absolutely crushing as this lightning flash from Bishop White.

HOW TO ANSWER GAINSAYERS.—No man need hope ever to the rival Ithuriel spear like thrust given by Bishop White as recorded above, but any child can be taught to answer completely a very common sneer of Nonconformists at the sermons of our clergy, a sneer unhappily, which some ill-instructed church people are at times disturbed by and some weak enough to echo. Recently after service in a country church in Ontario, a Baptist who had been at service took exception to the practical conclusion of the rector's sermon, on the ground that he had failed to preach "the Gospel"—a common phrase among the sects. A layman replied, "You forget that we Church people have been taught the Gospel from our childhood. Our clergy, therefore, have no need to be constantly preaching 'the Gospel' to their flocks, whom they know to be so thoroughly instructed therein that they assumed such knowledge of the Gospel in their hearers as perhaps your congregation may need teaching!"

Churchmen and Church women and children should be ready with an answer to such cavillers. When the absence of "Gospel teaching" in a Church sermon is complained of, the reply might well and truly be, that in our service of morning and evening prayer, most especially in the Holy Communion Office, there is more full, true, spiritual, Scriptural, Gospel teaching than was ever preached by a sermon however eloquent, however full of what is called "Gospel," by those who use this word to indicate some partial view of the economy of grace. Sects and parties are all based upon such partial views.

FRUIT FROM THE TREE OF SECULAR KNOWLEDGE.—There is no parallel in history to the avalanche of disgrace which has fallen upon Sir Charles Dilke. This infamous person has for many years, during his whole public life in fact, over twenty years, been a bitter enemy of the Church. His newspaper, the *Weekly Dispatch*, has ever reeked with the foulest abuse of our Bishops and clergy. Upon all in authority, especially upon those in the higher ranks of life, this man has spat out his venom like an enraged rattle snake. Religion he has ridiculed, social order sneered at, revelation scorned. Brilliant in talent, highly educated in a secular sense, full of the world's knowledge and versed in the world's ways as are few men, through all his manhood he has been living the life of a beast. If he had been as brave as he is base he would have turned upon his accusers and said, "I am no Christian, I repudiate your moral code, I refuse submission to laws based on Christianity, I am a law unto myself, I own no God as Law giver." But his courage failed to incite him to make this honest though infamous protest, for conscience made him a coward. The world and the religious public needed the lesson which this revolting case has taught. The truth will dawn upon many minds that the divorce of religion from education is a device of the devil, for the coarsest immorality finds no restraint in secular education.

The Church of England has seen her foulest foe fall like Lucifer, just in that momentous crisis in her history when he was marshalling other Sons of Belial to make a sacrilegious assault upon her properties. So let all thine enemies perish, so may also wither every hand that touches thy ark, Church of our Fathers and our God!

ROMAN RITUAL AT VARIANCE WITH THE PRAYER BOOK.—In a paper read before the Canterbury Conference the Rev. E. D. Cree said:

"Public worship, according to the opinion of the Prayer book, interde—1. The adoration of the Supreme Being. 2. The edification of man. As the Protestant Dissenters generally have nearly lost the former idea in worship, the Roman Churches have nearly lost the latter. Their worship is almost entirely something done for the people, who look on and commonly know nothing of what is going on in the strange language, but read some good book. Hence the necessity of attracting the attention through the eye, and hence the perpetual motion of their ministry. They must be doing something, and as it cannot always have a meaning, you come to such painful frivolities as this even in the most solemn part of the service, 'Then shall the priest kiss the paten and afterwards put it to his left eye, then to his right eye; then make a cross with it above his head, and so on.' Such ritual cannot edify man, and I am afraid cannot reflect glory to God, and therefore is essentially at variance with the spirit of the Prayer book. Let me add that the Roman ritual wants to express just what we do not—viz., a low materialistic presence of the Redeemer, instead of an intense manifestation of His spiritual presence. In the Eucharist Rome looks backwards and downwards to the earth; we look direct up to the service ever going on in the *sanctum sanctorum* above. Rome goes backwards to Calvary, and would repeat the One Sacrifice

(this I know is contradicted by Roman authorities, but I have the very word in Roman books); we have got beyond that, and want to present the Atoning Blood. Rome lingers still slaying the Lamb at the altar; we in thought go within the veil to adore the Lamb living again and standing. Is it likely that the ritual of the Roman Eucharist can be suitable for our own?"

NON-COMMUNICANTS AT HOLY COMMUNION.—In the paper above quoted we read:

"It may be considered a ritual peculiarity to celebrate in the presence of habitual non-communicants. This fits in with Roman eucharist doctrine, but not with ours. In all the volumes that I have read on the subject, nothing is more to the point than Keble's utterance:—'I have a strong feeling against the foreign custom of encouraging all sorts of persons to "assist" at the Holy Eucharist without communicating. It cannot be without danger of profaneness and irreverence to very many, and it has brought in, or encouraged, or both (at least so I greatly suspect), a notion of quasi-sacramental virtue in such attendance. This I believe to be utterly unauthorised by Scripture and antiquity.' I do not suppose St. Chrysostom was preaching any new doctrine when he said (iii. *Homil. Ep. ad Eph.*), 'Thou hast sung the *Sanctus* with the rest; thou hast declared thyself to be of the number of the worthy by not departing with the unworthy; why stay, and yet not partake of the table?' The spirit of the Prayer-book tallies with the spirit of St. Chrysostom and John Keble. If they were right those who encouraged this practice are wrong, and if the latter are right, then we who do not encourage it are wrong. To conclude, these limitations will prevent differences in the same congregation; all will stand together, all kneel together. Till recently the congregation stood when the service addressed them, and when they used the words of praise, they knelt to pray. Now, by way of exception, some will kneel when exhorted in the 'Ye that do truly;' and when they repeat the 'Glory to God in the highest.' For the former, it should be noted that the people are told to make their confession meekly kneeling; and the rubric says it is to be said by priest and people all kneeling, which surely implies assuming then the attitude of kneeling. For the latter, a rule is given, to stand to sing it in high celebrations, and kneel at low; as at the Offertory to stand at high and kneel at low after putting the offering into the bag. But is it really Catholic to distinguish between high celebrations and low? What makes a high celebration is only more clergy, more music, more congregation. Surely the dignity of the Blessed Sacrament is independent of such things as these. But if this is no real distinction, there is no intelligible rule, and the old-fashioned way of taking it is the most reasonable and devout. What, indeed, is there in that grand outburst of adoration at the completion of our highest act of communion with God, the *Gloria in Excelsis*, to suggest our taking the attitude of penitence and humiliation? It even seems a pity that there should be a diversity in joining in at the 'Therefore with angels.' The custom grows of joining only at the *Sanctus*, but there is nothing in the typography to suggest this; and the oldest musical services begin the choral part at the 'Therefore.' The only important thing here, however, is that all should do alike."

AN EMINENT CONVERT TO PROTESTANTISM.—Monsignor Renier, a Venetian, descended from a former Doge of Venice, a prelate of the Pope's household and a distinguished writer and preacher, on Sunday, abjured the Roman Catholic faith, and entered the Italian Catholic Church, placing himself under the protection of the Anglican Episcopate. Monsignor Renier, who is sixty years of age, made the act of abjuration before the Rev. Mr. Nevin, of the American Church of St. Paul.

CHRISTIAN COMMUNISM.*

THE question of a community of goods has been brought into such prominence during this century, it has been followed by such terrible results in different parts of the civilized world, it is so diligently pressed in certain quarters in our own day, that it is incumbent upon the Christian teacher to show wherein it differs; as urged by its present advocates, in its source, its character and tendencies, from that to which the countenance of the early Church was given. The subject should be well considered by Christian laymen, especially by those who belong to the class which is on the aggressive side, that they may be able to meet the objections of their compeers, that they may not suffer themselves to be carried away by mere excitement or to become the prey of an illogical rhetoric, of a chimerical theory or of mere demagogism. It is upon the intelligent, industrious, upright workingmen, that the hope of our land and all our lands greatly depends. Their reputation is too fair to be sacrificed to any questionable schemes or to be entrusted to doubtful company. What, then was the communism of the first Jewish believers mentioned in the second chapter of Acts? What were its characteristic features?

First, it was *necessary*, because of the circumstances in which they were placed. As during the ministry of our Lord, "the common people heard him gladly," so after His Ascension, the great majority of those who professed His Name were poor. The taunt with which the Chief Priests and Pharisees rebuked the officers who failed to execute their orders in arresting Him was "Have any of the rulers or of the Pharisees believed on Him." It is true that some of the rulers did believe and that of this very number two were at that time secret disciples of the Nazarene Teacher, one of whom certainly was then present, but they were exceptions which proved the rule. Poverty has its own temptations, but those which attached to wealth and station were a special hindrance to a following of the meek and lowly Jesus. The sacrifice of ease and comfort which it required, the obloquy to which it would have exposed them, was sufficient to deter the worldly-minded from taking the step. The poor, however, were particularly drawn to Him who had experienced all the hardships of their lot. Those who joined the ranks of the Church on the Day of Pentecost were largely of such as depended upon manual labor for support, and who, by that act cut themselves off from all means of earning a livelihood. Their countrymen would have nothing to do with one who had united with the despised sect. He was thereby excommunicated, and the object of abhorrence. To trade or deal in any way with such a one, would be to participate in his sin. The temple patronage was then so extensive, so many persons obtained their living from it that a break with the powerful hierarchy involved destitution and beggary. In the country, those who cultivated the soil might

*From a sermon by Dr. Neilson, published by Thomas Whitaker, New York, Rowsell & Hutchison, Toronto.

be comparatively independent, but in the city, and that the Holy city, the centre of religion and worship, a change of faith meant a loss of office and social ostracism. If, therefore, the provision mentioned in the second chapter of Acts had not been made, *nothing short of starvation* would have awaited the larger part of the early believers. It was designed to meet a special emergency. We find no trace of it outside of Jerusalem, nor was it perpetuated even there. It was mentioned only once more, in the fourth chapter of the Acts, with reference to the same place and circumstances. There, its connection with the first instance of persecution proves the necessity which led to it. Like the celibacy which St. Paul advised, it was good for the present distress. When, however, through the increased number of converts and by the accession of persons of position and influence, Christianity had attained a place of respectability in the eyes of the world; when its profession was no longer a bar to office or emolument, a common fund ceased to be necessary. When unworthy members crept into the Church, and here and there, as in the case of Simon Magus, the Christian name was assumed for purposes of mere worldly gain, so that the confidence of the brethren was occasionally misplaced—its administration was attended with great difficulty. It was therefore abandoned. Everywhere throughout the Epistle we find the distinction recognized between the rich and the poor. "Charge them that are rich in this world," writes St. Paul to Timothy, "that they be not high minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." St. James warns the Church against allowing this distinction to affect her treatment of those who enter her ranks. "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Wherever, then, conditions exist similar to those of the persecuted Christians in Jerusalem, there we might advocate the apostolic practice of the text, but we can press its claims no further. Another feature of this Christian Communism is that it was voluntary. There was no law on the subject, or demand or exaction of any sort. The context clearly shows that the rich came forward of their own free will and made the sacrifice to save their poorer brethren from misery and death.

Here, then, we find an essential difference between the communism of the early Church and that which some are pressing to-day. The former was *voluntary*, the latter is *enforced*; the former gave free exercise to Christian liberality, the latter sweeps it out of existence; the former encouraged *industry and economy*, the latter fosters *idleness and waste*; the former exemplified a holy brotherhood, the latter sets a man at enmity with his brother and gives its licence to thieves; the former is like the ocean into which innumerable rivers and streams pour forth their contribution, and whose waters are drawn up to heaven to return in grateful rain to refresh and fertilize the earth; the other is like the freshet, which bursts all barriers and carries

death and ruin with it. In the words of a distinguished commentator, Christian Communism said: "All that is mine is thine;" the unchristian Communism of our day, says: "All that is *thine* is *mine*." Those early Christians said: Take all that I have! The modern Communists exclaim: Deliver up all that thou hast! That holy community of goods proceeded from love to the poor, but that which is now proclaimed is the result of a hatred to the rich.

THE CHURCH AND NONCONFORMITY.

AT the Canterbury Diocesan Conference a very earnest appeal was made by Canon Fremantle for a more brotherly spirit being cultivated between churchmen and nonconformists. The eloquent Canon advised us to acquire a thorough knowledge of dissenting work and methods; to cultivate friendly relations with nonconformists and to show appreciation of their zeal. Canon Fremantle quoted the following from an address delivered by the Chairman of the Congregational Union:

"The Church of England has reigned over the mind of the British people, not only in the *prestige* of a venerable antiquity, but has drawn men's hearts to herself by an outward apparel of matchless beauty, while she carries in her right hand stability and in her left hand riches and honor. These ancient cathedral tunes, these village temples, hoar with age, are powers of subtlest mastery over all minds that are susceptible of tender impressions and noble dreams of beauty and mystery. Through all these churches rises the voice of the same Liturgy, consecrated by many of the sweetest and noblest associations of the past, enshrining the essential truths of Christianity in the matchless language of the Tudors, enfolding all humanity in its catholic intercessions, and lifting up the soul to God by its simple and antique sublimity. . . . They know little of genuine Popery who, in the heat of polemical injustice, charge its original constitution with semi-Romanism. . . . This is not semi-Romanism. It is Protestantism; and the English people know it, and intend to preserve it. . . . In all that is noblest and best, independent of State control, and reformed from the mediæval sacerdotalism, in this great institution we desire to have a share, as in all its material property we hold a national partnership."

Is it possible, said the Canon, to believe that those who hold and applaud such language must for ever be looked on as wilful schismatics? Ought we not seriously to consider whether we are doing what we can to respond to such a state of feeling, whether we may not be to blame for the cold reception with which we reciprocate it?

The Archbishop alluding to this speech said: "It would be unwise hastily to attempt anything like corporate union with Dissenters upon terms that might destroy our own doctrine; it would be impossible to introduce suddenly large numbers professing different views from our own without affecting our standards."

To Canon Fremantle's address a spirited reply was made by Lord Cranbrook, who pointed out that the leading dissenting ministers urged war to the knife against the Church and sought especially in villages to inflict all possible injury upon the Church by slander and misrepresentation. Lord Cranbrook asked: "Was it desirable to attempt to win back the Dissenters by eliminating those portions of our system which retained the vast body of churchmen within her pale? A great deal was said in praise of unsectarianism; but he had never been able to ascertain what was meant by the term. Certainly, to arrive at unsectarianism, it would be necessary to give up a great deal that was professed by Dissenters as well as by churchmen. The other day he was reading the speech of a gentleman who regarded unsectarianism as a great boon, but who said that of five persons who had been brought up under its influence, one became a Baptist, another a Congregationalist, another a Wesleyan, and another a member of the Church of England. What the advantage of unsectarianism was, if those brought up under its teaching left it as soon as possible, he could not see. The Dissenters nowadays were acting somewhat like the Samaritans in the time of Ezra, who asked the Jews to let them help to rebuild the Temple, and who, when their request was refused, showed by their hostility that they did not really belong to the people of Israel. At the same time the noble lord believed that amongst the best Nonconformists there had of late been a very considerable abatement of sectarian animosity, and a gradual drawing nearer to the Church. But every movement of this kind must come from the Dissenters. The Church should stand up in her liberal comprehensiveness and wait for their approach; but any attempt of advance towards them would only be regarded as a sign of weakness and indecision.

"We had learned all that Dissent had to teach us, such as the employment of lay preachers, Scripture readers, Bible women, Mission women, and the like; and the Church was now as ready to receive the services of anyone who wished to work for her as any Nonconformist body could be. In fact it seemed to him that Canon Fremantle's scheme of comprehension had burst like a bubble that was over-blown. Nor could he agree that we were to look at the character of Christ as the foundation of Christianity; for it was upon the facts of Christianity that our religion was based. What was really attractive in the Church of England was her definite doctrines, her solemn and decent services, and the fact that when a man came to church he knew what the prayers would be. It would certainly not make the church more attractive to give up that. He remembered many years ago hearing Mr. Spurgeon speak at the Surrey Hall, and was greatly struck by one remark of his. Mr. Spurgeon said—My sect is going to last as long as the heresy of infant-sprinkling continues. Were we to give up, for the sake of uniting with Baptists, the baptism of our children? Mr. Spurgeon also said that the clergy used ready-made prayers,

and that ready-made prayers were like ready-made clothes—they were made to fit anybody and really fitted no one. Immediately after that the meeting sung a hymn, and he, (the noble lord) could not help asking what was the difference between a ready-made hymn and a ready-made prayer. In conclusion, Lord Cranbrook referred to the divisions existing within the Church, and observed that peace must reign within her walls if we would see plenteousness within her palaces."

SANCTIFICATION.

THE salvation of God is an act of deliverance by the exercise of Almighty power. It is a twofold deliverance. To be delivered from the guilt and punishment of sin is one thing, but to be delivered from the venom of it, which has infected our whole nature, is another. This is sanctification. Unless the Divine image were restored, we should be unfit to hold communion with God. If our faculties were not renewed, we should not be fit to render Him any kind of service, for "they that are in the flesh cannot please God." Christ came by water and blood; the "blood to expiate our sins, and by water to purify our souls." Heaven would have been no fit place for us if Christ had not purchased our sanctification: but the water of the Spirit flowed out from our smitten rock to cleanse the defilement of our souls, and thus it becomes possible that sin shall not have dominion over us. The first step in sanctification, as well as all subsequent steps, are wrought by the Spirit through the Gospel. We must first be accepted in Christ before we can serve God acceptably. Faith and obedience are inseparable, though distinct. A living branch of the true vine will bear fruit. If the heavenly Husbandman sometimes leaves the most fruitful branches untended, and apparently uncared for, He designs thereby to show that their fruitfulness depends not on the rain and sunshine of worldly prosperity, or even of Church privileges, but on His constant care—that the holiness of His people originates with Him, and its continuance depends on Him. We are apt to trust in our own strength, and our falls let us see where our true sufficiency of grace lies. If we were perfectly sanctified we should be trying to stand on our own ground, and might imagine we had no need of Christ's righteousness. But God does not intend us to rest with the mere beginnings of sanctification. As people grow in the natural life, so they are to grow in the spiritual life. We are to go on by degrees, so as to live by faith, and admire more and more the righteousness which is in Christ, longing and looking always to be complete in that sanctification in Christ's people, is the effect of the Holy Ghost upon the soul, working in them all graces, small at first, by which they shall be made "meet for the inheritance of the saints of light;" knowledge of Christ, faith in Him, love to Him, humility and true repentance, will all be seen as the fruits of their union with Christ. There should always be a luminous reflection of Him in our

souls. The intercourse between Him and us constitutes our chief happiness here, and will be carried on more intimately in heaven. Here, the intimacy with Him is such that it leads us to build on Him as on a rock. It led St. Paul to desire to depart, not to be in heaven, but "to be with Christ." Heaven would have been nothing to him without Christ. He is the fountain head of all happiness to His people. Grace here is more to be valued than anything this world can give; yet here it is mixed with conflict and imperfection. If our "conversation be in heaven," there is much earthly dross mixed with it. Reconciliation to God by Christ must precede sanctification. Devils cannot be sanctified, because they have not been reconciled by redemption. In sanctification the Holy Spirit leads us from pollution to communion with God. Whilst reconciliation and adoption admit us into the family of God, sanctification gives us the family likeness. The Holy Spirit implants faith within us, and purifies our hearts by its means, "purifying their hearts by faith." "With his stripes we are healed." A healing balm flows from His blood which is applied to our sin-sick nature. It is only by this means that we can be fit for God's service. And all this is to be found in, and flows from, the Lord Jesus Christ. "Who is made of God unto us sanctification."

English Churchman.

THE NEW AGE, AND THE OLD GOSPEL.

"THE time is out of joint," says Hamlet, adding, "O, cursed spite, that ever I was born to set it right." The state of feeling here expressed, no doubt, was part of the melancholy Prince's delusion, for several fundamental mistakes underlie it. First, the conduct of the wicked Claudius was no proof that the time was out of joint; secondly, the time is always out of joint; and thirdly, Hamlet had no mission to set it right. Hamlet was too transcendental. His mistake was in generalising from an individual character, or an individual act, and transferring the abnormal wickedness of a man to the average character of an age. In Hamlet's days there happened to be one very bad man in Denmark, and, for the matter of that, there were beside him a goodly number of other very imperfect characters. The same may be said of any other place in the world and any age, and hence the selfishness, the indolence, the cupidity, the ambition, the lust, the vanity, the malice, and the envy which disturb the progress and proportion of things, and make families, societies, and states go wrong. Men wander about in fruitless speculation for want of the old theological formula, "Sin entered into the world, and death by sin." Sin—that is the disturbance of all our faculties; and death—that is the continued dyingness of all things good. And as good is afflicted with a continual liability to decay, it is susceptible of continual separation. Nevertheless, sin bears a charmed life, and to the end of the world Utopia will remain the vision of amiable fools.

If, indeed, the time is particularly out of joint—and we fail to see it—it is so from the tact of amiable folly being discontented with its native obscurity, and flaunting its common places with the air of discovery. The Church and the world, religion, philosophy and ethics, Plato, Aristotle, and St. Paul, have all been one grand mistake, and there positively is some new thing which for the first time has come to the surface of the well of truth and bears the stamp of a universal remedy!

If the Church advocates of this theory are only anxious to startle respectable prejudices, their *ruse* may be pardonable, for we quite admit that both Society and the Church stand in need of many innovations on their past history; but Christian teachers should be wary in their walk over first principles. Every estimate of human conduct, whether in the single instance or in the mass, is false and misleading, unless it starts with the fact of sin. Supposing by the stroke of a wand you could to-morrow make every human being comfortable, well-informed, and even healthy, yet the disease in man individual, and therefore in man social, would remain uncured, and no long time would be needed to develop its pristine luxuriance. Prosperity and comfort can never be the cure of evils which come of sin, though they may alter their character, and possibly at first lessen their virulence. The only real alleviator of sin is suffering, in some form or other, and this is obvious, because the Redeemer of mankind was necessarily the Man of Sorrows.

We were talking the other day to a philosophical working tailor, a *quondam* Chartist and subsequent Socialist, and in his elder years still indulging dreams of the perfectibility of Society. Yet this man confuted himself by the simple narration of a chapter out of his personal experience. At one time of his life he actively participated in a co-operative tailor's undertaking, started on virtuous principles, sympathized with largely by the public, and very satisfactorily supported by the upper classes. Yet this promising scheme ultimately collapsed, simply through the exhibition of grasping selfishness and growing dissensions among its partners. That is, all were reaping large returns. Each occupied an independent and honourable position; there was no oppression and no exaction of excessive labour; no condition of harmony, which foresight could provide, was omitted; but there was a rift in the lute from the first, and that rift was what in the old fashion used to be called SIN. Build the house of what materials you may, call to your service all the resources of skill, experience, and enterprise, the dry rot is in it, and remains beyond the power of excision.

Somebody will tell us that all this is as commonplace as it is true. So it is; but if so, can anything match the stupidity of those who are for ever calling upon the heavens and the earth for a Gospel adapted to the difficulties of the present age. We deny the difficulties, we ridicule the demand for novelty, and we decline to take our place among these flounders in waters too deep for them. It has been said that

magnitude cannot possibly be greatness, though it very effectively suggests and symbolizes greatness. It is equally true that if you have got one man into a corner and extracted from him the secret of his irreligion or his misery, you do not really vary the diagnosis by multiplying him by fifty thousand, all collected together on a comparatively small area. Similarly, find out the remedy for the individual and you have found it for the mass, only supposing that you correspondingly extend your machinery. *That remedy is the Gospel applied by the Church*, and all the talk about new remedies is unmitigated nonsense.—*Church Review*.

THE BOOK OF COMMON PRAYER.

BY THE REV. O. E. WHITCOMBE, M.A.,

A paper read before the Toronto Church Sunday School Association, May 26th, 1886.

An eminent Nonconformist divine, has left on record the saying that "next to the translation of the Holy Scriptures, the Book of Common Prayer is the greatest work of the Reformation."

The object of a directory of public worship is to promote unity of purpose, by harmony of thought and uniformity of utterance. The common Prayer Book of the Church contains in it many holy offices—as prayers, confessions of faith, holy hymns, divine lessons, absolutions, and benedictions. All these are set and prescribed, not left to men's private fancies, to make or to alter according to whims of will-worship. A very early Council of the Church gives the reason of this constitution:—"Lest through ignorance and carelessness, anything contrary to the faith should be vented or uttered before God, or offered up to Him in the Church," or—to use the words of Holy Scripture—that all may "with one mind and one mouth glorify God."

A Book of Common Prayer, or order of common worship, is the most effectual token and means of the "setting forth" of the great text of fellowship that "There is one body, and one spirit,—that we are called in one hope—that we have one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all," (Eph. iv. 4-6).

We may regard the Book of Common Prayer of the Church of England, or, say the Anglican communion, from three vantage points:—(1). Historical. (2). Devotional. (3). Liturgical.

1. *Historical*.—The history of the Book of Common Prayer, is the history of the Church of England, and the history of the Church of England is the history of the British nation. The history of Roman interference is but a page in the history of the Church of England. The Church of England, her government, her discipline, her formularies, always existed, since the 150-year period of what is now known as "the Reformation,"—through the period of foreign assumption of jurisdiction, and before Papal claims of authority, back to the most remote and dim ages of British history. For 200 years, the Book of Common Prayer as we have it now, has remained unchanged. It is the product of the bringing together of the various offices in use in the Church from the earliest ages, and reaches back to a period of over 300 years—to about 1549. That which now forms the core of the Book of Common Prayer. The liturgy or communion office, has the roots of its history laid in the ages when there was no England as we now know it, and is founded upon apostolic formularies, which—imported from the great patriarchate of St. John, at Ephesus—were in some sort of use, many years before the advent of St. Augustine in 596, and prior even to the days when Britain was divided up into seven independent Saxon kingdoms.

This, then, is what I mean by saying that the history of the Book of Common Prayer, first, is the history of the Church of England, for that Church existed many years before the State of England, and secondly and subordinately the history of England.

2. *Devotional*.—The aspect of the Book of Common Prayer as an expression of devotion of the Church of England, is yet more enchanting than its historical aspect. Written upon its pages are the devotional expressions of the noblest and purest, the most learned and the most pious, of England's, nay of the Christian world's saints and martyrs. Its devotions are drawn from the rich mine of Catholic truth, almost from apostolic times. They have been purified in the fires of confession and persecution. They have been beaten out, and have stood like solid gold upon the anvil of hostile and searching controversy.

3. *Liturgical*.—The liturgical, comprehending the inner devotion, set forth in outward ceremonial wor-

ship, is based upon no fleeting and changing aestheticism of any one generation of men; but upon those principles of acceptable outward worship which were originally laid down with the most awful solemnity by God Himself, which were not abrogated by any act or word of our Lord when He was upon earth; which were illustrated afresh on the first formation of the Christian Church; which were practically adopted by those Christians who lived nearest to the time of our Lord's ministry; which were publicly developed afresh just as soon as the head of deadly persecution was, by God's providence, removed from the Church; and which have been followed out, with one intervening period of anarchy and destruction, in our own Church from the most ancient days. The Book of Common Prayer, is the regulator of those divinely revealed principles of ceremonial and liturgical worship, as practically applied to divine service in the Church of England.

There are two similitudes between the Book of Common Prayer which you hold in your hand, and the blessed fountain of its language and teaching, the Holy Bible.

I. As the Holy Bible, so the Book of Common Prayer is a composite book—a volume of books.

In the Holy Scriptures are bound together the inspired books which from age to age have come forth with the *imprimatur* of the Holy Ghost, and have been accepted as such by the Church of God. The Book of Common Prayer embraces beneath one cover—services of the Church, which have at various epochs of the Church, been added as necessary to meet new or altered social and intellectual demands of the children of the Church.

One example of what I mean is found in the introduction of the office for adult baptism. This service was introduced into the Prayer Book of 1661, partly because so many persons had grown up unbaptized in the profligate times of the great rebellion, and partly to provide for the baptism of converts from heathenism in our foreign dominions, or, as they are quaintly called, "our plantations abroad."

The various books each independent, and forming itself a complete service or office—are enumerated on the title page, which reads:—

(1). The Book of Common Prayer. (2). The administration of the Sacraments and other rites and ceremonies of the Church, together with (3) The Psalter. (4). The form and manner of making, ordaining, and consecrating of bishops, priests, and deacons.

II. There is another and a grander similitude between the Holy Bible and its noblest English Commentary the Book of Common Prayer, or is this the centre of the Books of the Bible, is the *Christ* the centre of the Book of Common Prayer, is *Jesus the Christ*. The objective point of Bible revelation, of patriarchate history, of Jewish history, and law and sacrifice, of poetry and prophecy, of the Gospels, and the epistles, and the revelation, is one:—The sacrifice of the death of Christ. The Bible shows forth the Christ incarnate, sacrificed, risen. The objective point of all the worship of the Book of Common Prayer is the same. The central office, the divine worship, the liturgy *par excellence*. The oldest and inviolate portion of this compilation is the holy communion office, which sets forth, (or to use the apostle's words) "shows forth" the Lord's death. As in Holy Scriptures we look first for Christ and the facts of His incarnate life, His death, His resurrection, &c., so in the Book of Common Prayer we magnify above all others that office which finds the church—pleading, in the way instituted by Him, using His words, doing His acts. The one, only all-sufficient sacrifice, obedience, and satisfaction for the sins of the whole world. Offering, as the one plea, "Jesus Christ evidently set forth."

But I am addressing the Toronto Church Sunday School Association.

Let me turn your attention to the connection of the Book of Common Prayer and the Sunday Schools. There is now in use in the Church of England Sunday Schools, a great variety of lesson schemes. We have various lesson papers, golden texts, selected extracts of Holy Scriptures, and catechetical instructions. I confess to having been a victim of the epidemic. I confess, with some shame for my vacillation, to having experimented with no less than five Sunday School lesson schemes in the last ten years. I have found none to satisfy me. I acknowledge it may have been my own want of steadfast purpose, still it is a fact, that none have filled the want I have felt for Sunday School teaching material, and I find I am not alone. Many clergy and Sunday School superintendents and teachers, have passed through the same maze, and are yet unsatisfied. At present, I prefer the manual that is used in our own parish Sunday school, to any other of which I have knowledge, and I presume that you teachers give preference to the respective schemes used in your respective schools over others. I do not see that we are much nearer to a common lesson scheme than we have been any time in the last decade. Perhaps the Church of England Sunday School Institute papers are growing in general use. I am not

sure that they grow in favor everywhere that they are adopted.

I very much fear that on the basis of any of these leaflets and lesson schemes, we shall not readily attain that uniformity of teaching, for which there is constantly deepening wish and hope.

The tendency of each scheme and each manual is to say:—"My doxy" is orthodox, your "doxy" is heterodoxy.

After all, is it not the church, the divinely constituted "Institute," is she not the "Church Sunday School Institute?"

Take any scheme of Sunday School lessons for the year, at least any such as pretend at all to represent the Church of England.

What are the requirements therein:—1. For Reading.—Selected portions of Holy Scriptures. 2. For Recitation.—Golden texts and prayers. 3. Catechetical Instruction. 4. Hymns for praise.

1. What selected portions of Holy Scriptures for reading, study, or recitation can equal in their careful and orderly and harmonious selection, the epistles and gospels of the days?

2. What golden texts can equal the "comfortable words" of the holy communion office, the opening sentences of morning and evening daily prayer, the offertory sentences, the versicles, the opening verses, or selected verses of the gospels and epistles.

Again as to Christian doctrine. Do you desire to teach the doctrine of holy baptism? Where shall we find that doctrine more clearly stated than in the baptismal offices?

Permit me, in conclusion, to give you a short catechetical lesson from the Book of Common Prayer, and that a confessedly difficult subject—the general absolution.

Q. What does "absolution" mean. A. Loosing or setting free.

Q. What does "remission" mean. A. Putting away.

Q. What is it we want to be loosed from, and to have put away from us. A. Our sins.

Q. Rubric. "To be pronounced by the priest alone." What does "pronounce" mean. A. Spoken with authority as by one who has a right to speak.

Q. Who is to pronounce absolution. A. The priest.

Q. Why the priest. A. Because other ministers, deacons, have not received authority.

Q. When did the priest receive the authority. A. At his ordination.

Q. From whom. A. The Bishop.

Q. In what words. A. "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained."

Q. From whom did the Bishop receive this authority. A. From the apostles, who received it from Christ, (St. John xx. 22).

Q. Read the first part, "Almighty God the Father of our Lord Jesus Christ, who desireth not the death of a sinner," &c. Why is God mentioned here as the Father of our Lord Jesus Christ. A. Because the priest is going to give the message of pardon, and it

is through our Lord Jesus Christ that God will pardon us.

Q. What does "the death of a sinner" mean. A. The death of his soul here, and eternal death hereafter.

Q. Who pardoneth and absolveth. A. "He."

Q. Who is the grammatical antecedent to He. A. Almighty God the Father, &c.

Q. "To His people." Who are God's people. A. Christians.

Q. On what condition does God pardon. A. Being penitent and believing. Repentance and faith.

Q. Who absolves. A. God alone.

Q. What does the priest do. A. He declares God's pardon.

Q. What is to "repent truly." A. Really to intend to leave off our sins. Not to pretend to be sorry and then willfully sin again.

Q. What will enable us to repent. A. God the Holy Ghost, "Wherefore let us beseech Him," &c.

I need hardly add that to each of these answers, and the absolution may be divided catechetically far more fully than I have sketched, Scriptural texts can readily be sought.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

MEETING OF SYNOD.—Second Day.—After the Bishop's address, reported last week, reports were read showing that the Mission Board had \$11,810 in hand, that \$9,700 was set apart for missions. \$8,019 was received for foreign missions. The total value of churches in the diocese is \$478,000, of parsonages \$68,000. The following were elected delegates to Provincial Synod:

Clerical Delegates.—Archdeacon Lauder, Rural Dean Bogert, Canon White, Archdeacon Jones, Canon Pettit, Rev. J. W. Burke, A. Spencer, M. Baker, E. P. Crawford, W. Lewin, Rural Dean Nesbitt, Rural Dean Carey. Substitutes—Rev. H. Pollard, E. A. W. Hanington, H. Austin, C. P. Emery, G. W. Grout, R. L. Stephenson.

Lay Delegates—Dr. Henderson, R. T. Walkem, Q. C., A. J. Matheson, Judge McDonald, R. V. Rogers, Judge Reynolds, Hon. Thos. White, Dr. Wilson, S. Keefer, James Shannon, Dr. E. H. Smythe. Substitutes—Judge Carman, H. Hartney, J. B. McGuire, Judge Senkler, E. H. Whitmarsh, J. Osborne.

Clerical Delegates to the Mission Board—Revs. J. J. Bogert, G. White, F. P. Crawford, E. Baker, A. Nesbitt, W. Burke, Z. Grout, F. Prime.

Lay Delegates—S. A. Matheson, Hon. G. Kirkpatrick, Judge Reynolds, H. Hartney, E. H. Smythe, J. D. Shannon, J. B. McGuire, Judge Carman.

Judge Macdonald moved, seconded by Dr. Smythe, that R. T. Walkem, Q. C., and Judge Reynolds be lay representatives of this Synod on the Board of Domestic and Foreign Mission.—Carried.

Rev. S. Tighe moved, seconded by Rev. D. Hague, that Rev. E. P. Crawford and Archdeacon Jones be the clerical representatives.—Carried.

It was resolved: (1). "That the Bishop do convey to the Bishop of Algoma the lands on which the churches on Sturgeon Falls and North Bay are erected, such churches being within the Diocese of Algoma—the Executive Committee having recommended the transfer." (2). "That the re-conveyance of land grant for a church in Maberly be authorised as recommended by the Executive Committee."

On the third day of Synod a motion by Rural Dean Bogert, was passed that a committee be appointed (1) to make enquiries and report to this Synod as to the rights, powers, responsibilities and duties of the incumbent, churchwardens and vestry respectively of any church to which there appertains a churchyard or burying ground, with reference to such churchyard or burying ground; and (2) to draw up and report to this Synod a canon, which shall provide for the care and general management of the churchyard and burying ground. Messrs. R. T. Walkem, Q. C., Judge Reynolds, Rev. S. Tighe, Rev. E. A. W. Hanington and Rev. J. J. Bogert were chosen to form the committee.

The following motion by Dr. Wickstead, seconded by Rev. C. V. F. Bliss, was carried:—"Whereas, the Upper Ottawa Mission, known as the Mission of Clara, comprises the Townships of Wylie, Rolph, Buchanan, Head, Maria and Clara, in the County of Renfrew, together with 'parts adjacent,' known as Klocks, Papineau, Mattawa, Calvin, Lauder, Boulter and Bonfield, in the district of Nipissing; and whereas the said townships of Maria and Clara were not a portion of the said County of Renfrew at the forma-

tion of this Diocese of Ontario in 1862, nor are these townships mentioned as part of the Nipissing district now within the legal boundaries of this diocese, and inasmuch as churches have been and are now being built in these townships by, and under the charge of a missionary priest of this diocese, and the Bishop of Algoma having concurred in the proposal to legally attach these said townships in the County of Renfrew as now constituted, together with the aforementioned townships in the district of Nipissing, to the Diocese of Ontario, this Synod hereby authorizes application being made to the Provincial Synod at its next meeting, and if necessary to the Provincial Legislature, for such enactments as may be required to attach these Townships of Maria, Clara, Klocks, Mills, Papineau, Mattawan, Calvin, Lauder, Boulter and Bonfield to the said Diocese of Ontario."

The Synod passed the following without dissent:—Moved by an earnest sympathy for our fellow-churchmen in Ireland, and recognizing the vast importance to the church as well as the state of the struggle which is now going on in the mother country, desire earnestly to express its confidence that matters will be so ordered by a gracious Providence that the foundations of civil and religious liberty may be thereby broadened and deepened, that the cause of progress and enlightenment may be promoted, that equal justice may be done to all, and that the great Empire of which we form a part and which has been the champion of liberty amongst the nations of the earth, may not only be preserved in its integrity, but may be strengthened and consolidated.

The following canon introduced by the Chancellor was passed: "1. That the Lord Bishop shall be at liberty, should occasion require, to appoint with full or limited powers a Bishop of another diocese to preside at any meeting of the Synod during its session."

"2. That such Bishop so appointed shall be ex-officio a member of the Synod during its session, subject to the power granted him by the Lord Bishop, and all business transacted, canons passed or confirmed at such session, shall have the same effect and validity as if the Lord Bishop of the diocese had presided."

On motion of Rural Dean Carey, seconded by Mr. R. V. Rogers, it was resolved: "That this Synod has learned with great pleasure of the extension of the work of the Woman's Auxiliary in this diocese; and we hereby urge upon the several parishes to carry on the good work in behalf of the mission, begun so auspiciously here in the city of Ottawa last year, and to organize branches of the Woman's Auxiliary in every parish and mission in the Diocese of Ontario; and the hearty thanks of this Synod are hereby given to those noble women of the church who have already shown such deep interest in the work; and that a copy hereof be sent to the Secretary of the Diocesan Woman's Auxiliary."

After the usual complimentary resolutions the Bishop said it was a source of great pleasure to him that the twenty-fifth Synod over which he had presided had turned out so satisfactory. The work and conduct of the session would react upon the whole Synod for good. In their body they had substantiated unity with circumstantial variety, but all working for the good of the church. He had nothing further to say than to express the hope that they would return to their homes with the devout resolve to continue to use their best efforts for the welfare of the church.

The doxology having been sung, His Lordship pronounced the benediction, and the proceedings of the Synod were brought to a close.

OTTAWA.—Synod Diocesan Conference.—A conference of clergy and laity was held during the Synod week, at Ottawa, presided over by the Ven. Archdeacon Lauder.

The first paper was on the religious education of the young, by Rev. J. J. Bogert. After dwelling upon the importance of the subject, he pointed out the triple responsibility for the religious education of children, resting upon (1) the church, (2) the state, and (3) the parent. He pointed out in an able manner the responsibility of each of these three. As an illustration of the present neglect in this respect, he stated that a short time ago he had visited seventeen class rooms in four of the Ottawa public schools. Of 813 children from 7 to 17 years of age, only 177 knew the ten commandments. Eighty-nine of this number belonged to the Church of England. The first paper on sisterhoods and deaconesses was read by Rev. Rural Dean Carey, who said he had had great experience of the great need which existed for nursing sisterhoods in the Church, especially when in Kingston he had noticed that nursing sisters of the Church of Rome had constantly to be solicited to give their assistance in the homes of members of the Church of England. He defined the distinction between "sisters" and "deaconesses," the former being unmarried, living when at home in community, and with their boards, lodging, and clothing supplied

to them. Deaconesses were women, married or unmarried, not members of sisterhoods. He showed the existence of sisterhoods in the days of the New Testament, and their revival in later days. Objections to them belonged, he said, to bygone, dark ages. Trained professional nurses were not what the Church needed for this work—the hiring was not the shepherd. But the work needed special preparation, and those engaged in it must be set apart from the other duties of the world.

Judge Reynolds, of Brockville, read the next paper. He said the Church needed all the help at her command. In this age woman's influence in every walk of life was acknowledged, and why should it not be utilized in the church. He showed that in doing this there was no need for in any way adopting the Romish plan of monasticism.

Mr. Carroll, of Ganouque, read a paper on the same subject, in which he pointed out the valuable work done by the Toronto sisterhood in the recent North West rebellion, and by the Montreal sisterhood during the small-pox epidemic, his statements being received with great applause.

Rev. H. Pollard, of St. John's, Ottawa, gave an address on the subject of the papers, in which he spoke highly of the work done by a trained nurse in his parish. The Revs. Tighe and Muckleston all spoke in the same strain in favour of sisterhoods.

The "Neglect of Religion by the masses," was taken up by Rev. J. W. Burke, of Belleville. He said religion had come to be looked upon rather as a luxury for the rich than as a necessity for the poor. The decay of worship, and neglect of good works was a great cause of the neglect of religion by the masses. The pew system has closed the churches to the poor, and made them think they are not wanted unless it might be in the seats near the door. The church was becoming too supercilious. It too often set up a pulpit idol and sat—being too proud to fall down—and worshipped it, or set up some fair young fop and listened contentedly while he lisped pious platitudes. Their methods were too cast iron; they must sacrifice much to recover the masses. The remedy for their neglect lay in the exercise of that Christian love and charity depicted by St. Paul in his first epistle to the Corinthians. R. T. Walkem, Q. C., of Kingston, took exception to the title of the papers read, which, he thought, implied a state of affairs which did not actually exist, for the neglect was not peculiar to those covered by the general term "the masses," but in all classes there were a great number of persons who acted as if there were no church, no Christ, no revelation. The chief cause of this was infidelity. There were so many so-called Christians who had no living, earnest belief in the truths which they professed. Another cause of great importance was the antagonism of scientific men to revealed religion, antagonism inherited from former unenlightened ages. To successfully combat this evil the children must be taught at their mother's knee to accept the Holy Scriptures as a direct revelation from God.

Judge Macdonald, Rev. Mr. Crawford, Rev. A. C. Nesbitt, Smith's Falls; Rev. C. P. Emery, Kemptville; Rev. R. L. Stephenson, Perth; M. Sweatman, Pembroke; Rev. Dyson Hague, Brockville, and Rural Dean Lewis also delivered addresses.

Rural Dean Carey then proposed a vote of thanks to Archdeacon Lauder, for the able manner in which he had presided. This being carried the conference was brought to a close with the doxology and benediction.

MABERY MISSION.—The Rev. C. E. S. Radcliffe, acknowledges, with many thanks, the following subscriptions to the building fund:—A Friend, Lansdowne, \$2.50; Mrs. Wm. Mitchell, \$2; Mrs. James Douglas, \$2; Mr. Stearne Tighe, \$1; Mr. G. F. Dean, \$1; Mrs. Joseph Taylor, \$1; Mrs. Isaac Aimes, \$1; Herbert Merrill, \$1; Samuel Conant, \$1; Miss Alma Weston, \$1; Mrs. J. D. Latimer, \$1; Mr. C. A. Morris, \$1; Mrs. Burns, \$1; John R. Johnson, \$1; F. W. Johnson, \$1; Mrs. John Johnson, \$1; H. B. Young, \$1; Robert Johnson, \$1; Mrs. Robert Johnson, \$1; John Webster, \$1; James W. Greer, \$1; Mrs. James Greer, \$1; William Greer, \$1; Henry Johnson, \$1; William Mitchell, \$1; Robert Vanston, \$1; Mrs. C. Thompson, \$1; John Hollingsworth, \$1; Joseph Cook, \$1; William Stacey, \$1; Mrs. Loney, \$1; Mrs. John Stacey, \$1; Robert Innis, \$1; Mrs. Stephen Finley, \$1; Mrs. Robert Mitchell, \$1; Miss Bowan, \$1; John Modler, \$1; A Friend, 65c.; Miss Sarah Mitchell, 50c.; Miss Ann Mitchell, 50c.; Miss Millie Stenden, 50c.; Mr. Bell, 50c. Total, \$44.15.

I beg also to tender my sincerest thanks to the Rev. Stearne Tighe, B.A., rector of Lansdowne, for kindly driving me round the parish, and assisting me in every possible way in my canvass.

HURON.

SIMCOON.—The Rev. John Gemley, rector of this parish, sailed for England July 24th, for the benefit of his health, he will be absent about six weeks.

SOUTHAMPTON.—A most successful and social entertainment was held here on Wednesday, July 21st inst. for the purpose of paying off the first instalment of the debt on the parsonage. The town hall was engaged for the occasion and tastefully decorated with flags, evergreens and ferns by willing hands. Several ladies of the congregation presided over tables of flowers, fruits and fancy articles, tea and coffee, ice cream and lemonade, and sold their respective goods with their usual vigor and courtesy. Songs and instrumental music helped to enliven the proceedings. The greatest harmony and good will prevailed, and the enthusiasm of the people shows their deep interest in the welfare and success of everything connected with their church. The hall was crowded, and after all expenses were paid, a good balance of \$100 was handed over to the treasurer. Every one who worked on the occasion deserves the warmest thanks for their devotion and zeal.

ALGOMA.

Nepigon Notes.—The many friends of our Nepigon mission will be interested in receiving the latest intelligence from this remote and important centre of missionary work. The Bishop has just made his annual visit, and so is in a position to speak with authority. He says, "I have just completed my customary visit to Negwinaung, and hasten to lay before your readers the results of my inspection. Leaving the Sault, June 13th, and spending a day by the way at Port Arthur, I reached my starting point at Nepigon station on the C.P.R. by 4 p.m., on Tuesday, the 15th. Mr. Renison was not there to meet me, having been detained at the mission by a terrible accident which had befallen one of Pedegogine's boys through his brother's carelessness handling a gun; but he had sent down six of his trusty band to take charge of us and our effects, and escort us to our destination. Mrs. Sullivan had accompanied me at the combined request of the missionary and the Indians, and was the pleased recipient of every little but thoughtful attention on the part of the members of our dusky escort, a comfortable seat being always provided for her among the mass of baggage that filled the canoe, and extemporised landing places formed, wherever we halted, to enable her to pass between the canoe and terra firma. As the journey up the Nepigon river has already been described in your columns, with its alternating exercise of paddling and portaging, I need not again repeat its details, as nothing very unusual or eventful occurred to vary its customary routine, save at one point, where, as we were crossing one of the bays beyond Big Flat Rock, and about half way over, an ominous crack was heard, and the gunwale of the canoe parted company with one or two of the thwart, threatening a general collapse, owing, no doubt, to the weight of the load on board, which must have been at least a ton and a half. But the Indians, though somewhat excited, were equal to the emergency; her invaluable portaging strap was brought into request, and with it they bound the two sides of the canoe firmly together. Scarcely, however, had this danger passed, when, out of a rapidly darkening sky, a equal suddenly struck us, lashing the surface of the lake, a moment ago smooth as glass, into a tumult of angry, hissing waves, which had full play on the side of our frail craft, and threatened every moment to capsize us. But, here again, by God's goodness, the brawny arms of the paddlers succeeded in bringing us safely under shelter of a rocky promontory called Otter Head, where we were reluctantly compelled to pitch our tent once more, and pass the third night under canvass. By morning the lake had recovered its good humor, and with one more portage we soon covered the ten miles that lay between us and our destination. The usual pistol shot signal brought the whole settlement, young and old, red and white, out to the brow of the hill, shortly after a general exchange of "boorghoos" took place; the chief centre of interest and attraction being, however, not the Bishop, as heretofore, but Mrs. Sullivan, more familiarly known among the Indians as "Misquahbenoqua."

Introductions over, we pitched our tent once more on the edge of the bluff, commanding an uninterrupted view of McIntyre's Bay, which stretched eight or ten miles out to a horizon formed of countless islands, lying at its mouth and serving as a natural barrier to the high winds and heavy seas that would otherwise sweep in from the north-western extremities of the lake. Mr. and Mrs. Renison strongly pressed us to be their guests during our stay, but knowing as we did, the scanty dimension of the parsonage, we decided to "canvass it," all through—and soon had everything made snug and comfortable. Our first visit after the Mission House was, of course, to the house of the poor wounded boy. Strange to say, he was not only living but actually recovering; eyes bright, pulse steady, skin cool, appetite good, symptoms which improved still more when a species of trepanning process had been applied by the insertion of a piece of silver, not in the crown of his head, but the palm of his hand.

In the evening the church bell gave its summons, and all the Indians within reach gathered to unite in prayer, and to hear a short address from the Bishop. Next morning we had the pleasure of distributing the clothing sent by the friends of Nepigon; and though the supply fell short, especially for the men, still, so far as it went, it was an inestimable boon. Poor things, they go half naked, with no warmer covering for the keen, biting winter air, than for the genial warmth of summer. As illustrating the avidity with which such gifts are received and the promptness with which they are utilized, I may say that Oahk-pukeda, on receiving what a little child calls "unspeakables," immediately adjourned outside, and in a few minutes appeared again with the new ones mounted over the old. Mogwa, again, got a "role de nuit" among other gifts, and was shortly seen strutting to and fro wearing it outside, fastened round his waist by red sash. Men's clothing is very much needed. In the afternoon the inspection of houses, gardens, and fences was continued and completed, the result being in every way satisfactory and encouraging. Not that everything was as it might be, or as we hope to see it some day, but the improvement upon last year was very marked. This has been due, largely, to the fact that the Indian Department has responded to the Bishop's application in behalf of the Indians, by granting them a supply of some agricultural implements, such as spades, shovels, hoes, scythes, etc., and thirty bushels of seed potatoes, all which had been forwarded to the mission at the expense of the government, and with the utmost dispatch by Mr. Donnelly, the courteous and energetic Indian agent at Port Arthur. Once on the ground these implements were at once brought into play, and the result was seen on the occasion of the Bishop's visit. Clearings had been enlarged, substantial fences run round the little gardens, and with a neatness which would utterly put to the blush the unsightliness of the white man's snake structures, while inside the soil had been well dug for the reception of potatoes, peas, beans, turnips, etc. Here and there, too, the experiment of wheat and oats was being tried on a small scale, and, judging by appearances, with every prospect of success. Indeed, in comparing the growth at Nepigon with that in other, and older settlements, even two or three degrees more to the south, the result was altogether in favor of Nepigon. Plows and harrows have not yet found their way up there, but these and other appliances will follow so soon as a road has been cut through the bush, and the problem of the transportation of supplies solved more satisfactorily than at present. Indeed this is one of the most serious difficulties in our way. Think of the mere transportation of the Missionary's supplies costing about \$800 per annum. A barrel of flour costs \$14 laid at his door, and everything else in proportion. Doubtless in the original settlement of the Mission the primary consideration had been the removal of the Indians out of the reach of the white man's bad example, but the question is now forcing itself on us, whether this end can not be accomplished equally well at some other point more accessible to the civilizing, christianizing influences which we are trying to bring to bear on them. Such a point has been suggested where the soil and fishing are as good as at Negwinaung, and there is more probability of success in solving the all important problem of a good wagon road for the conveyance of supplies. The removal of the Mission, however, to another site is too important a matter to be hastily decided on, and therefore we shall postpone all action till the pros and cons of the question have been well weighed, and the expense to be incurred has been provided for. Meanwhile the Indian agent is making his tour through the Nepigon territory, and his promised report will come in by and by as to the advantages offered by the new site proposed as the centre of our Missionary operations in the future.

(To be continued.)

FOREIGN.

In reference to the consecration of the Bishops of Down and Clogher, which took place on June 29th, a correspondent of the *Irish Ecclesiastical Gazette*, furnishes some very interesting particulars respecting the Episcopate in Ireland. The following are a few extracts from his letter: "Since the memorable consecration after the Restoration, when the Irish Episcopate was re-instated, and no less than twelve Bishops consecrated together at St. Patrick's, Dublin, on January 27, 1661, few similar ceremonies have taken place to rival in interest the consecration of Tuesday, June 29th. During the intervening period of two hundred and twenty-five years, the Irish Church has had its Episcopate continued by the addition of two hundred and seventeen Bishops. Of these, ten have been consecrated since the disestablishment—namely, two to Kilmore in 1870, on the appointment of the Crown; six elected directly by Diocesan Synods; and two (Gregg and Reichel) by

the ultimate vote of the Bench of Bishops. Of the two hundred and seven between the Restoration and disestablishment eras, five—namely, Bishops Cairncross, Evans, and Nicholson, and Primates Boulter and Stuart, were translated from Scotland (1), England (2), and Wales (2) [as against one contra, Edward Jones, from Cloyne to St. Asaph in 1692], so that during the period named, two hundred and two Bishops of the Episcopate Church were consecrated in Ireland for Irish sees. The Roman Catholic Bishops consecrated in the same period for Irish sees numbered about two hundred and ten." The writer says we have to go back sixty-four years for an instance of a dual consecration. "In 1822 Dr. Laurence was consecrated to the Archbishopric of Cashel, and Dr. Bissett to the see of Raphoe, by the Primate, Lord J. G. Beresford, with the Bishops of Kildare and Down, in the Castle Chapel, Dublin. Again in 1772, at the same place, the Primate consecrated Bishops Mann and Cope for Cork and Clonfert respectively. In 1744 St. Michael's Church, Dublin, saw a similar ceremony, and in 1714 the parish church of St. Peter and Paul, Dunboyno, County Meath, was the place of consecration of Bishops Synge and Foster. In 1679 another double consecration occurred, both being of Bishops suffragan to Cashel—Digby, of Limerick, and Wetenhall, of Cork; and the consecrators included two Archbishops, Armagh and Dublin; and no less than five other bishops. In 1682 occurred the only instance recorded of a three-fold consecration—Bishops Moreton, Sheridan and Tennison (names all ending with 'n'), being consecrated also at Christ Church, Dublin, by Primate Boyle, respectively, Kildare, Kilmore and Killala, (sees all beginning with 'Kil'). In the remoter period between the Reformation and the Restoration, five instances of double consecrations are recorded. As regards Armagh Cathedral, it is remarkable that no consecration is recorded to have taken place there since the Restoration till in 1812 and 1819, successive Bishops of Dromore were there consecrated, the next being in 1842 and 1849 (the present Primate's consecration). Most of the consecrations were held in Dublin cathedral or parish churches, no fixed rule appearing to regulate the usage. To the united sees of Down and Connor thirteen bishops—beginning with Jeremy Taylor—have, since the Restoration, been consecrated, all but the last in Dublin or Drogheda; and four in succession, in the ten years following 1748, were translated hither from other sees. To the little Diocese of Dromore, in Downshire, within the same period, till, on Bishop Saurin's death in 1842 it became annexed to Down and Connor, seventeen bishops were consecrated, and there were five translations."

Correspondence.

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

THE NAME OF THE CHURCH.

SIR,—I read with pleasure the letter of his lordship Bishop Anson, and also that of Rev. Mr. Leggo, on this subject, and, as an English ordained clergyman, rejoice at the fact that some action is about to be taken in the matter. There is no doubt that as England has a "Church of England," and Ireland has a "Church of Ireland," and Scotland has a "Church of Scotland," so should Canada and the United States have a "Church of Canada" and a "Church of the United States." We are, however, not at present concerned about the last. It will come in time. I have also read Rev. J. May's letter, but I think it will hardly do to have an "Anglo-Catholic" communion. This for more reasons than one. Mr. May asserts that to style our Church here the "Church of Canada" would be a falsehood. How does he make this out. It will not do to speak of prejudices. There is a "Church of Canada" or at least there ought to be, and the question arises where is it. In point of time the Roman has it, but, as we all know, the Roman is a foreign church, which makes its members and converts adherents, not to a church in the land and of the land, but under and subject to the Bishop of Rome. It never as yet has lent its aid to extend the Church of Christ as the apostles extended it, by founding, establishing, and watering communions, separate and yet one, as the Churches of Jerusalem, Antioch, and Alexandria, &c. It falls to the lot of the people of Canada to have a church for themselves, and that can only be a "Catholic and apostolic Church," in, of, and for the people here. There is no beating about the bush. Rome has about her a mark of Catholicity and apostolicity, but as long as she subjects her clergy and people to the Papal See she is as foreign and sectarian in Canada, as if Bishop Moule in China was to claim to be the "Peter" of

North America. As long as Rome is what she is (apart altogether from many of her doctrines which we abhor) she cannot, she must not be considered. We come now to the sects. They are or they are not severally the "Church of Canada." We are well aware that the Methodist and Presbyterian bodies are offshoots from the Church, but they are not the Church, nor can they be the Church until they come into the fold which they, alas! were forced to leave. We cannot help it if we tread on their toes. There is too much at stake to waver because some "must needs be offended." Bishop Anson's "Church of Canada" is what we must have or remain as we are. An "Anglo-Catholic" church would be as much out of place on this continent as a "Chinese-Catholic" or "French-Catholic" or "Russian-Catholic" church. Fancy the people of Ireland being called upon to become members of an "Anglo-Catholic" body, or England's earliest and latest peoples being Anglo-Catholics. Now-a-days there appears to be a Saxon mania, but, as our late lamented prelate Archbishop Trench has plainly shown us, the race now called Anglo-Saxon, and the language which we use as Anglo-Saxon, is as much Saxon as he himself was although coming from Canterbury to Ireland. We do not need to sit with Mr. Kearney in the British Museum to find out all about "cave dwellers" and Celts, and Romans, and Danes, and Norse, and Asiatics, etc. so as to make us talk of "Angles and Jutes," as if there were none other elements in the British race. This may do for common parlance, but will not do for a Canadian people or for a Christian church one thousand years from now, if there should be one then. The church of the land must have no Angle, or Celtic, or Turanian attachment. It must be the church of the whole peoples, or no church at all. Which is it to be? Yours,

C. A. FRENCH.

P. S.—As I have no wish to write anything further upon the subject, nor have I the slightest desire to hurt Mr. May's feelings, I hope he will not blow me up too much should he write again. I mean nothing personal.

P. F. O.

As for calling it the "Catholic Church of Canada" this will not do. It can never be the "Catholic Church." When we rehearse the Nicene Creed we do not mean anything less than what it means, and no amount of false doctrine will ever make us believe that "a part is equal to its whole." Let there be no mistake here.

THE MISSION FUND.

SIR,—I have just read the very suggestive and sensible letter of "Scrutator" in your last issue. Will you allow me, space for a few words, by which to recommend the plan known amongst us in the diocese of Ontario as "Canon White's plan" for relieving the mission fund and extending the mission field. I had long advocated the adoption of, what I called it, "the weaning process," viz., the gradual lessening of the grant to the older missions, thereby saving something by which to open up new missions. Well, having in time succeeded in getting the mission board to adopt this mode of dealing with missions, we went on in this way for a time, and found that, owing to the many objections and excuses offered by the old and too long fed and pampered mission board children, we did not make the advance which we had expected. We found that, some how or another, at our annual classification of missions to be assisted, when we got through the list, we had no money left of the winter's or year's income to appropriate to new missions. Here is where Canon White's plan came in to effectually accomplish what was imperatively necessary to do if we were to grow and develop in missionary operations. Canon White, at our meeting of classification committee, said "We have, hitherto, commenced at the wrong end to apportion the money in hand. Now, let us, if we have say eight, ten, or fifteen thousand dollars, less or more, as the case may be, of mission fund money, begin by laying off say \$600 for a traveling missionary in our most remote and needy field, and \$500, \$400, \$300, \$200, and \$100, in order as follows: the highest and higher grants being made to new and positively weak missions and then, if there be any money left, the older missions shall be assisted according to their age and need." This plan has worked admirably. We take care to see (at our annual meeting in May) how much money we have from the year's missionary offerings, and then we strictly confine ourselves to the apportioning of that amount. As long as this is done there can be no debt incurred. Our laity, especially in the cities and larger towns, have become possessed of confidence in the management of the mission board, and consequently are more disposed to contribute. It is not reasonable to expect that the people, many of them working people, mechanics, &c., living in rented houses, should support the clergy to minister to the well to do, many of them rich farmers of our various

dioceses. If the diocese of Toronto, which is much larger and very much richer than this diocese, adopt this mode of classification and plan of apportioning the money in hand to the positively new and most needy missionary fields, and then, and not till then, what is left to the too long pampered in the order of their greater rights and necessities. I make no doubt but that the mission fund will do more efficient work and will itself be greatly increased.

A. C. NESBITT.

CLERICAL INCOMES.

SIR,—Right glad was I to see your article on this subject. When I came out to Canada some years ago, I expected to find in this country a body of self-denying Christians, like unto those bodies in England and in Ireland, men and women who loved their church and support their clergyman, but alas! alas! I find I am in a different country altogether to anything I could conceive of. I know many good men now who are doing a noble work and the state of their finances are a shame and a disgrace to a civilized land. Is it any wonder there are so many vacant parishes and that the sects are pushing on so rapidly. A man goes to college and spends his "all" trying to fit himself for the noblest and best sphere under the sun, and this to find himself not half so well off as a "hewer of wood" or a "drawer of water." No clergyman should have less than \$1,000 a year if he is to live as a gentleman ought to live and to bring up his family as they should be brought up, but it seems to me Canadians do not want their clergy to be gentlemen, they want them to be "pauper priests." Shame on the people who are of the class of whom Spurgeon is said to have remarked that while they sing,

"Were the whole realm of nature mine,
That were an offering far too small,"

they are at the same time trying if in their vest pockets the pieces of silver are "three-penny bits" and not "four-penny bits." It is true no man should go to the sanctuary of God as a "money-maker" and a "trader," but no man should be starved by his people. I would suggest that in the immediate future this subject be prominently brought before the people in every parish and that a superannuation fund be started in every diocese. The Methodists and Presbyterians look after their minister in a very different way to our people. As long as the clergyman is kept a pauper so long will the church in this land be in a degraded condition. It is the last thing on earth a clergyman ought to do—to beg for himself. I hope Canadians will soon look a little more to themselves and not have their clergy begging so much and so often on their behalf in the Old World. We are by no means half so poor as those, who to-day are supporting many of our stations. Yours,

OLD COUNTRYMAN.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

AUGUST 15th, 1886.

VOL. V. 8th Sunday after Trinity. No. 88

BIBLE LESSON.

St. Luke alone relates the parable which forms the subject of to-day's lesson. We are not told what gave rise to it, but it was chiefly meant for His disciples, and possibly our Lord adapted it from a real event which formed a common topic of conversation at the time.

(1) The Stewardship of the Unjust Steward.—We have first the statement that a certain nobleman who owned a large estate, and who, as was usual, had an agent or manager in whom he placed confidence, received a hint that all was not as it should be, that his steward, instead of looking sharply after everything, was neglecting his business to such an extent that serious loss was certain to ensue unless immediate action was taken. His master, finding the reports were true, at once directs him to make up his accounts and to send in his resignation, or rather accept notice of dismissal. Probably the steward expected something of the sort, for he at once begins to consider about his future. Ruin stares him in the face. He has never been used to manual labor, and to beg he cannot bring himself. He has a day or two to work in, so instead of trying to straighten up matters and do the best he could for his master, so as to try and make amends for his former negligence, he hits upon a plan by which, at his master's expense, he can make friends with those

summons, to unite in the Bishop, but though the men, still, poor covering the genial iduity with promptness hat Oakba- "unspeak- ad in a few le mounted de de null' strutting to his waist by needed. In ardens, and results being Not that hope to see at year was to the fact ded to the Indians, by ural imple- ythes, etc., which had sense of the stch by Mr. ian agent at implements result was Clearings in round the hich would of the white oil had been peas, beans, xperiment of ll scale, and, spect of suc- at Nepigon ts, even two e result was and harrows ut these and road has been f the trans- torily than at serious diffi- re transport- g about \$800 4 laid at his Doubtless in the primary e Indians out mple, but the whether this fell at some ng, christian- bring to bear ted where the enmany, and olving the all d for the con- the Mission, it a matter to hall postpone question have s incurred has lian agent is territory, and l bye as to the ipped as the e future. E. A.



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with whom he has had dealings—see verses 5-7. He sends for those who owed his master for produce off the estate, gives them back their bills, tells them to put in a lesser amount than they had received, in other words to falsify their accounts, thinking that all those thus benefitted would be grateful to him, and stand his friends hereafter. His master finds out what he is about, and though he is the loser by it cannot withhold his admiration at the ingenuity of the man in thus "looking ahead" in such a *shrewd* manner. Notice it is not our Lord who commands the steward but the master who, though he found out his dishonesty, praised the worldly wisdom he displayed—verse 8. This shows how the children of God may learn a lesson even from bad men; how men are far keener and more awake to their *worldly interests* than to the far more important matters of their *eternal welfare*.

(II.) Our Stewardship. We are all stewards, everything we have belongs to God. (1 Chron. xxix, 14). We are expected to be employed in our Master's service. Our time, our talents, our means are all His. How then should they be employed? Our Lord, Himself, supplies us with the answer; see St. Matt. vi. 33, St. Luke xii. 31. How many forget that they are but stewards, and they have a Master who employs them and who requires faithfulness at their hands; 1 Cor. iv. 2. May we each of us so fulfil the duties allotted to us that when our Lord appears "we may not be ashamed before Him at His coming," 1 John ii. 28. Again, let us remember we shall have to give account of our stewardship. This does not mean only at the last day; our great account then—see Revelations xx. 12-13; Romans xix. 12; or that death may come at any time and deprive us of the opportunities we now have of using and not misusing our talents in God's service; but God often asks for an account whilst men are alive, when by His dealings with us, or His warnings, He calls upon us to reckon up. Let us learn this other lesson, too. *We must keep our eye on the future*. Just what the unjust steward did; we must not imitate his dishonesty, but his forethought, i.e., be as anxious about our *everlasting welfare* as he was about his worldly interests. Notice how hard people work for wealth, fame, etc., will sacrifice health even in pursuit of them, and yet, when obtained, how long does it last? 1 Cor. ix. 25, Col. ii. 22. How much more important to be as earnest about our salvation, not to let all the anxiety and zeal and wisdom be on their side, for see what the reward of faithful stewards is, 1 Peter v. 4; St. James i. 12; Rev. ii. 10; Rev. vii. 15-17. Let us then pray for grace to use all the good gifts of our Heavenly Father as He would have faithful stewards to do, for our good and the glory of our Master.

Family Reading.

WRITTEN FOR ONE IN SORE PAIN AND SICKNESS.

BY GEORGE MACDONALD.

Shepherd, on before Thy sheep,
Hear Thy lamb that bleats behind!
Scarce the track I stumbling keep;
Sore I shiver in the wind!

Turn and see me, Son of Man!
Turn and lift Thy Father's child!
Scarce I walk where once I ran!
Carry me—the wind is wild!

Thou hast strength enough to share;
My poor weight Thou wilt not feel;
Weakness made Thee strong to bear,
Suffering made Thee strong to heal!

I were still a wandering sheep
But for Thee, oh Shepherd man!
Follow now, I faint, I weep,
Yet I follow as I can!

Master, if I fall, and lie
Moaning in the frosty wind,
Yet I know I shall not die—
Thou wilt miss me, and wilt find!

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under the teaching and influence of one so distinguished for scientific attainments, and so honoured for his Christian character. While the tone and discipline of this college are kept high, and its prestige maintained by the fame of its chief ruler, its degrees are held worthy of all they imply by the thoroughness of the teaching of the professional staff, and the high standard of work which has to be kept up by students in order to win distinction.

HOW TO AVOID A QUARREL.

"Eh, but this is cosy!" said Mrs. Browne to her neighbor, Mrs. Moon, one afternoon as they were having a cup of tea and a comfortable chat together in Mrs. Moon's house. "I do feel that lonesome sometimes when I'm at home, I don't know what to do. Why I often sit for hours without a creature to speak to; and I have just to talk to the cat for want of some one better?"

"Well now, Mrs. Browne, that reminds me, I've got a plan in my head that I should like to talk to you about. It has struck me sometimes,—why should not we live together? It would save us each one-and-threepence a week, and some firing and lights, and several little things besides. That is something in these days, isn't it?"

"That it is," replied Mrs. Browne, taking off her spectacles to rub them while she thought over the new idea. "It do seem a fine plan," she said, after a few minutes' pause. "I don't mind trying it, indeed I don't. I am ready to come right away, too, as soon as you like."

"Do you think we'll agree?" said her neighbor with a smile at her friend's rapid decision.

"Agree? Why of course we will! It takes two to make a quarrel, and I don't mean to be one of them;" and Mrs. Browne laughed at the very idea of such a thing. "She thinks of things, I always say about you when I want a word of advice about anything, and I come straight away to you. And now I shall have you always to speak to. I call it a rare good plan, Betsy Moon, and the sooner it is carried out the better."

The two neighbors were soon comfortably settled together, and the arrangement turned out admirably. But at the end of the first week a slight hitch arose. Mrs. Browne was very proud of her knitting, and thought she knew as much about that subject as anybody.

A question arose as to how many stitches there were in a baby's shoe which she was anxious to copy.

"Twenty stitches is plenty," said Mrs. Moon.
"Indeed, I say thirty," said Mrs. Browne.
"Not a bit of it, my friend; just count them over, your needles are too fine."

"My needles!" said the indignant knitter. But at that minute the thought came into her head of what she had said about their getting on together. And then she laughed softly and said to herself. "Why I do believe I was just going to be 'number two' after all. And I should have actually helped to make a quarrel. That will never do. I have always said I don't mean ever to have anything to do with quarrel making. But I won't let this happen ever again, I won't indeed;" and she never did.
E. A. C.

PRAYER.

Prayer does not directly take away a trial or its pain, but it preserves the strength of its whole spiritual fibre, so that the trial does not pass into temptation to sin. A sorrow comes upon you—omit prayer and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the trial with prayer, cast your care on God, and the paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruit of righteousness. You pass from bitterness into endurance, from endurance into battle, and from battle to victory, till at last the trial dignifies and blesses your life.—S. A. Brooks.

"FATHER, DO LET ME BE WITH YOU."

A lady was once in a dreadful storm at sea. In speaking of it she says: "We were for many hours tossed about in sight of dangerous rocks. The steam-engines would work no longer; the wind raged violently, and all around were heard the terrific roar of the breakers, and the dash of the waves, as they broke over the deck.

"While we lay thus at the mercy of the waves, I was comforted and supported by the captain's child, a little girl of eight or nine years old, who was in the cabin with us. Her father came in several times during the lulls of the storm to see his child; and the sight of the captain is always cheering in such a time of danger. As the storm increased, I saw the little girl rising on her elbows and looking eagerly towards the door, as if longing for her father's coming again. He came at last. He was a big, rough, sailor-looking man. He had an immense coat, great sea boots, and an oil-skin cap, with flaps hanging down his neck, and streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arm over her, but did not speak.

"After a while he asked her if she was afraid. 'Father,' said the child, 'let me be with you, and I will not be afraid.'

"'With me!' he said; 'why, my child, you could not stand on the deck an instant.

"'Father, do let me be with you,' she repeated.

"'My darling, you would be more frightened then,' he said, kissing her, while the tears were rolling down his rough, weather-beaten cheeks.

"'No father, I will not be afraid if I am only with you. Oh, father! do let me be with you;' and she threw her arms round his neck, and clung fast to him. The strong man was overcome. He folded her in his arms, and wrapping his huge coat about her, carried her with him. The storm was howling dreadfully, but, quiet as a lamb, the dear child knew no fear, because she was nestling in her father's arms."

And when the child had left the cabin, the lady passenger said to herself: "Let me learn a lesson from this child. She is not afraid of her father's arms. And have I no Father? Is not God my heavenly Father? Are not His everlasting arms around me? Then why should I be afraid?"

This thought took away all her fear. She felt that God was with her, and found peace and comfort in the thought till the storm was over.

CONQUERING THE WORLD.

Remember this, if you and I are to enter into the kingdom of heaven, we have to conquer "the world." I once knew a little lad very intimately, who had a great desire to become a sailor. You know boys get these desires into their heads. Sometimes they die out. A sailor he would be, and a sailor he was. It so happened that when he entered the navy, he found himself in certain difficulties about religious observances, and about saying his prayers; arising from the fact that a certain number of people around him, sailors like himself, didn't altogether hold with "saying your prayers."

"Will you kindly tell me," he asked a friend, "is it my duty to say my prayers upon the floor, or may I say them in the hammock?" And that friend was obliged to write back to say, "There is this sentence in Scripture, although it goes to my heart to quote it to you, 'He that is ashamed of Me, and of My words . . . of him will I be ashamed,' and so I advise you to say your prayers upon the floor."

Within three months of that letter the boy died. He died too swiftly for those who loved him to be with him. Some who knew, wrote of him at the time of his funeral. They told of the example that fellow had set, doing his duty punctually and well, and leaving behind him a noble memory; and when he was buried there was not a dry eye around his grave. He had conquered "the world."—Canon Knox Little, at Reading Congress.

Aug. 5, 1886.

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CATHEDRALS AND MINSTERS.

We sometimes find these two words applied to the same ecclesiastical edifice; are they then synonymous, and if not, wherein do they differ? We may remark that nearly all minsters are cathedrals, but all cathedrals are not minsters. The difference lies here. When Henry VIII., of England, suppressed the religious establishments, and confiscated their revenues a monastery sometimes became the head of a diocese. It was the bishop's church, his seat was here, and thus it became a cathedral, for the name cathedral is nothing more or less than the Latin word *cathedra* anglicized. The term cathedral has no relation to the size or architectural character of the building. The cathedrals in England are generally elegant buildings, but not universally. The cathedrals of St. Asaph's and St. David's in Wales, Truro in Cornwall, and some others, are, architecturally speaking, unpretending buildings, but each is the seat of the bishop of the diocese. The word minster is derived from monastery, and is applied only to such buildings as were originally monasteries. Of course no cathedral which is of modern date could be called a minster. York, Peterborough, and perhaps others are minsters, because they were formerly monasteries, whereas Liverpool, Manchester, and Nottingham are not minsters, because they were established long after the abolition of the monasteries.

The cathedrals always have several clergy connected with them. The head of these is, of course, the Bishop, whose duties are much the same as those of bishops in this country, except that they are members of Parliament, and, consequently Peers of the Realm. For this reason they are obliged to reside in London during the Parliamentary season. This does not include the Bishop of Sodor and Man, who is not a member of Parliament, and can not be entitled, as other bishops are, "My Lord Bishop." The position of a bishop's family is somewhat embarrassing. While the bishop is entitled, "My Lord," his wife is addressed as any other lady would be. Thus the late Archbishop of Canterbury was addressed as "My Lord Archbishop," whereas his wife was simply "Mrs. Tait." The eldest sons of peers are called "Honorable." Thus the eldest son of the Earl of Sandwich, was the Hon. Mr. Montague, while the son of the Archbishop is merely "Mr. Crawford Tait."

Next to the Bishop is the Dean, who, I believe, has special charge of the cathedral and its surroundings. He is also chairman of what is called the Chapter, which is composed of the Canons or Prebendaries. The prebendaries officiate alternately in the cathedral. In York Minster, for instance, each one officiates for a month at a time, during which period his residence is in the Canonry; but in Peterborough each canon or prebendary has his own house. Each canon has a special seat assigned him in the cathedral.

A few minsters are not cathedrals. The only two that I know of in England, are Westminster and Beverly Minster. The former is, as every one knows, in the city and See of London; the latter is in the See of York. A minster has all the appurtenances of a cathedral except the Bishop. Its worship is the same; it has its Dean and Chapter, with its Prebendaries.

We might have remarked that the presence of a cathedral is what constitutes a city in England. No town, however large, is called a city unless it have a cathedral. Thus Leeds, Halifax, Hull, and other large towns are not cities. Liverpool, Manchester, and Nottingham were not cities unless they became heads of dioceses, and had cathedrals.

JUST ONE HAPPY DAY.

There is a great talk made nowadays about the want of fusion between classes, some people actually going so far as to declare that the severe boundary line between rich and poor is the cause of all the ills rife in our world.

For such a wide-spreading evil there is only one cure, they say—levelling. "Level by force, level by rule; take from the rich, give to the poor, then all will be fair and even."

The greedy and the ignorant clap their hands at such a suggestion. "Yes, yes," they say; "it

is right, it is fair; let the poor share with the rich the goods intended for all."

We echo this sentiment that the goods of God's world are meant for all, but we differ from the levelling as to the mode in which they should be made general property.

We are levellers too, but Christian levellers; and the rule and line we would take are the Christian rule and line, "Love one another," Do good unto all men."

We call ourselves Christian people, but we are not followers of our Master unless we hold the blessings and treasures of this passing world as a trust to be employed for the joy and happiness of others besides ourselves. To look out for the welfare of our neighbor is to disarm the leveller and the Socialist, for they can devise no better, no more powerful rule for the general good than the Christian commandment, "Thou shalt love thy neighbor as thyself."

I hunger and thirst, therefore I feed my poor neighbor. I shiver in the wintry blast, therefore I clothe and comfort him; I am sad and sore, buffeting with the cares of life, therefore I sympathise with him. I am worn and weary with this dull round of existence, therefore I try to brighten his scant holidays.

This is the usual form that Christian levelling takes, the rich man from his lowest level stooping out of sympathy to even himself with his poor brother. But there is yet another way of making all fair between the classes.

You rich and happy ones, lift up the poor to your higher level! You rejoice in the sunshine of what look like God's best gifts to the sons of men—wide lands, competence, power to gratify each inclination as it arises: can you not, for one day at least in the year, give the poor men a taste of what you enjoy?

Ask him in these summer days to breathe the soft air that blow over your parks and fields; feed him with your best, show him fair sights, speak gently and lovingly to him. Show him that you care for him, that you own yourself a brother, albeit velvet and fustian seem to divide you in common life, and then there need be less talking of levelling; for the poor will look on the rich as guardians of their pleasure grounds, stewards of the wealth used for their benefit. Meet the levellers of the day with the living statement, "There is no need to take, we give—give of our pleasures, of our goods, to our poor brother willingly, for the sake of our Master, who gave His all to us."

—Our Work.

MORALITY.

Morality differs from religion in this, that morality is conformity to a law of right, while religion is essentially a relation towards a Person. Morality, severed from religious motive, is like a branch cut off from a tree; it may, here and there, from accidental causes, retain its greenness for a while; but its chance of vigorous life is a very slender one. Nor is it possible to popularize a real morality, a morality that shall deal with motives as well as with acts, without unveiling to the eye of the soul something more personal than an abstract law. It is when man has caught sight of the one Perfect Being, and in the effort to escape from the weakness and degradations of his own earthly life, "lifts up his soul" to this unseen, all powerful, all bountiful Friend, that he may hope to discover the true ideal of his life, and to realise it. Religion is thus the constant spring and best guarantee of morality; but morality is not the "essence of religion." Religion consists fundamentally in the practical recognition of a constraining bond between the inward life of man and an unseen Person.—Canon Liddon.

COWARDICE.—You are a coward, if afraid to tell the truth when you should do so. You are a coward, when you insult the weak. You are a coward, if afraid to do right, if you shrink from defending your opinion, from maintaining that which you know to be just and good; and you are especially a coward, if you know certain things of yourself and care not to own them to yourself.

THE RESURRECTION.

At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn, and extinction, and despair, than the Church which He had founded. It numbered but a handful of weak followers, of which the boldest had denied his Lord with blasphemy, and the most devoted had forsaken Him and fled. They were poor, they were ignorant, they were hopeless. They could not claim a single synagogue, or a single sword. If they spoke their own language it betrayed them by its mongrel dialect; if they spoke the current Greek, it was despised as a miserable *patois*. So feeble were they and insignificant, that it would have looked like foolish partiality to prophecy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world?

What was it that thus caused strength to be made perfect out of abject weakness? There is one, and one only possible answer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection. "If we measure what seemed to be the hopeless ignominy of the catastrophe by which His work was ended, and the divine prerogatives which are claimed for Him, not in spite of, but in consequence of that suffering and shame, we shall feel the utter hopelessness of reconciling the fact, and that triumphant deduction from it, without some interesting fact as certain as Christ's Passion, and glorious enough to transfigure its sorrow."—Archdeacon Farrar.

—An English clergyman delivered a sermon in which he warned his hearers of the speedy end of all things and closed with an appeal for a liberal contribution to build a new church tower.

HINTS TO HOUSEKEEPERS.

TO REMOVE MILDEW.—Soap the linen, previously wetted, and apply salt and lemon juice on both sides, or apply finely powdered pipeclay, or Fuller's earth, or finely powdered chalk. Expose it for several hours to the atmosphere.

CUCUMBER CATCHUP.—Pare and grate six large cucumbers; put into the jelly-bag and squeeze the juice out, and to the dry pulp add one and a half pints good vinegar, one teaspoonful each of salt and cinnamon, half teaspoonful black pepper, one small red pepper chopped fine. Mix thoroughly and bottle for use. Cork, but do not seal. Nice to pour over sliced onions in midwinter.

CANNED GRAPES.—Have two crocks, one in the lap and one on a chair or table beside you, and the basket of grapes on the other side. Slip the pulp from all the grapes in one crock, and the skins in the other. As soon as both boil strain the juice from the skins into the pulp and can with or without sugar. Don't let them boil more than a minute, if you can help it. It isn't a very long task to separate the pulp from the skins, and they are so much nicer you will never regret it. In canning grapes or making jelly, it is better not to press the skins too closely, as you thus avoid what many call "clinkers" which are really particles of cream of tartar. Another good idea is to use them before they are fully ripe, as the acid doesn't seem to be fully developed till fully ripe.

CANNED APPLES.—As the empty fruit cans collect toward spring, I fill some of them with apples. Pare, core and cut each quarter in about four pieces; to every pound of fruit, add a half pound of sugar; let apples and sugar stand two or three days to toughen the apples; add water to make the desired amount of juice, and sliced lemon, about one to every four quarts; cook until clear, and then put up in cans and scald.

Childrens' Department

IF.

If I were a little girlie With a lesson hard to get, I would not fret and grumble, And make it harder yet, But I'd put my mind right on it, And study quick and smart, Till I had learned it perfect, And knew it all by heart.

If I were a little girlie And was told to do a thing, I would not hesitate and wait, With angry pout and frowning; I would not say, "Oh yes, by'm-by;" "I'll do it presently;" But I'd go right off, and do it At once, and pleasantly.

If I were a little girlie With a piece of work to do, I would not lag or loiter Nor try to shirk, would you? Nor would I go about it In an idle, listless way, But I'd hurry up and finish, And have some time to play.

If I were a little girlie With forehead smooth and fair, I never would disfigure it By ugly scowling there. I never should a sullen look Allow my face to wear, But only happy looks and smiles Should find a lodgment there.

Now all my little girlies (And little lads as well), There's a lesson in this little "if" I hope you'll ponder well, And if I've stepped upon the toes Of any round my chair, Why, never mind, you know, my dear, 'Tis done for your welfare.

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THE CHILDREN'S SERVICE.

(A TRUE STORY.)

A poor woman was lying very ill in a house by herself. No one had been in to get her a cup of tea, or to say a kind word to her, all the afternoon. Wearing sadly for the sight of a friendly face, great was her joy when the door opened and one of her neighbors appeared.

"Anything I can do for you this evening, Mrs. Bruce?" said a cheery voice. "Poor dear soul, and are you all alone? I should have come to you sooner, but I could not leave my little ones till Milly came from school. I left them with her then, and just ran in to see you. Bless me, if the poor thing isn't in a dead faint while I am talking!" And Mrs. Jones bustled about and got the smelling-salts, and soon had the pleasure of seeing the invalid open her eyes. A warm cup of tea made Mrs. Bruce feel better, and Mrs. Jones sat down with her till it began to get dark. The nurse who looked after her always came at six o'clock; so when the clock struck that hour Mrs. Jones prepared to depart.

"Thank you kindly, Jane, for coming to see after me," said the sick woman; "I'll not be long here now, I know. But God will reward you for all you have done for me. You have

the blessing of a dying woman, anyway, you may be sure of that."

Mrs. Jones found her five little girls at tea when she returned home. The youngest, who was about eighteen months old, was sitting up demurely in a high chair beside her eldest sister.

The tea-pot was on the hob keeping hot for the mother, and as Mrs. Jones sat down at the table Milly noticed how sad she looked, and made haste to give her some tea.

"You have all been very good, I hope, my darlings, and done just what Milly told you."

"Oh yes mother," said Milly, "they have been as good as gold. I told them how ill poor Mrs. Bruce is. I suppose she is no better, mother?"

"No dear, no better; nor ever will be. Poor Eliza! she and I were girls together at school."

"Baby knelt down too," said Polly, the three-year old girl, solemnly, her mouth stuffed with bread and treacle.

"Baby knelt down? What does she mean?" said Mrs. Jones turning to Milly.

"Oh Mother, its nothing; but after you had gone, I thought it would be nice to pray for Mrs. Bruce, so I got a prayer-book and found the Service for the sick, and we all knelt down and I said the prayers all through."

"And we all said Amen," said Polly "quite loud, just like Church."

"That was nice," said her mother. "How good of you to think of it Milly darling! There are not many little girls of ten years old who would be so thoughtful."

Milly was much pleased at her mother's praise, and kissing her lovingly said she only wished she could do something more to help.

But Mrs. Jones assured her that she had given the best help possible by taking care of the children.

"And I will tell Mrs. Bruce about the prayer, dear, it will be a comfort to her to hear about it."

But Mrs. Bruce never heard about the Children's Service, for she died suddenly that night. She died so suddenly, indeed, that there was no time to send for a clergyman to see her. So the last prayer that was offered for her was that of Milly and her sisters. But we may feel quite sure that the simple act of devotion was accepted by Him whose ears are open to the prayers of all, and not least to those of a little child. E. A. C.

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Sometime after he mounted a ladder, placed against a tree, to pick cherries. When he was at the top of the ladder, which stood too upright, he fell with it backwards to the ground, and broke his neck against the boundary-stone. Had Ulrich not moved the stone, he would have fallen down on the soft grass-plot and have done himself little injury.

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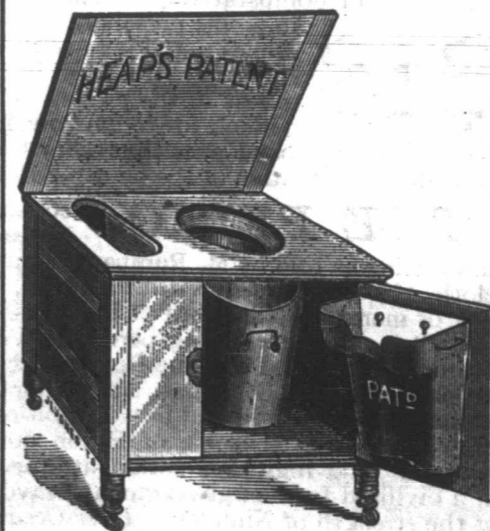
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